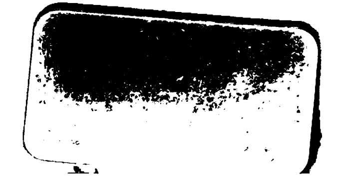
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R. Mac Innes

IRISCHE TEXTE

MIT ÜBERSETZUNGEN UND WÖRTERBUCH

HERAUSGEGEBEN

VON

WH. STOKES UND **E. WINDISCH**

ZWEITE SERIE. 1. HEFT

LEIPZIG

VERLAG VON S. HIRZEL

1884.

Vorwort.

Dem freundlichen Entgegenkommen unseres Verlegers, des Herrn H. Hirzel, ist es zu danken, dass die in meinem Buche „Irische Texte mit Wörterbuch“ begonnenen Publicationen irischer Texte fortgesetzt werden können. Zur besonderen Freude gereicht mir, dass Whitley Stokes gewonnen worden ist, sich an dem Unternehmen zu betheiligen. Um weitere Kreise an demselben zu interessieren, geben wir Uebersetzungen bei, ohne uns jedoch durch ein festes Programm irgendwie binden zu wollen. Die Verantwortlichkeit für seine Arbeit trägt jeder Autor für sich. Die einzelnen Hefte sollen einen Umfang von zehn bis zwölf Bogen haben, und hoffen wir, dass jedes Jahr eines erscheinen kann.

E. Windisch.

Inhalt.

The Destruction of Troy.

The following two fragments of one of the Middle-Irish versions of the Destruction of Troy are taken from a ms. marked H. 2. 17, preserved in the library of Trinity College, Dublin, and formerly in the possession of Edward Lhwyd. The manuscript contains 491 pages, all on vellum save pp. 1—82, which are on paper, and all in Irish save pp. 1—28, which contain a Latin tract on the Passion. It is of various dates and in various handwritings, and its contents are more than usually miscellaneous — the religious, gnomic, romantic, historical, genealogical, grammatical and medical branches of Irish literature being exemplified. Thus, besides our Destruction of Troy (which is preceded by three fragments of another Irish version of the same story), we have a Nennius (p. 172), the Instructions of Cormac (p. 179), and Proverbs of Fithel (p. 181), Triads (p. 183), the Dialogue of Two Sages (p. 185 and pp. 192—194), the Táin bó Cúalnge (p. 334) and Bruden da Derga (p. 477), the Wars of the Irish with the Danes (p. 350), a pharmacological treatise (p. 279), grammatical tracts (pp. 195 et seq., and 486) etc., etc.

The first of the fragments now printed begins at the top of the first column of p. 127. It corresponds with Dares Phrygius, ed. Meister, from the end of c. II to c. XI inclusive and from c. XIV to the middle of c. XIX. But there is much matter, e. g. the account of the labours of Hercules (pp. 127[b], 128[a]) for which there is no warrant in Dares. The second of these fragments begins with the end of Dares' c. XX and continues to his chapter XLIV. But half the column corresponding with chapters XLIII, XLIV has unfortunately been cut away. Both

fragments are in the same handwriting — the scribe's name being Mael[s]echlainn. He may have lived in the fourteenth or the early part of the fifteenth century.

Three fragments of another copy of this version are preserved in the Book of Leinster, pp. 397—408. The first (pp. 397—407) corresponds with Dares from the end of c. II to the beginning of c. X; the second (p. 403 col. a, from line 1 to line 18 inclusive) with the end of Dares' c. XVIII and the first half of his c. XIX; the third (p. 403, col. a, from line 19 to p. 408 inclusive) with the end of Dares' c. XX down to the beginning of his chapter XXXI. This copy is not older than the sixteenth century, and is so corrupt that it is not worth while to give all its various lections. Where its readings are better than those of H. 2. 17, I have inserted them in the text: where they merely deserve notice, I have given them as footnotes marked „L". The portion of this later copy which corresponds with Dares' cc. XXV—XXX is printed in Togail Troi, Calcutta, 1881, pp. 52—56.

In editing the present text I have punctuated: contractions have been extended, but the extensions are expressed by italics: proper names have been spelt with initial capitals: infected *f* and *s* when omitted by the scribe have been supplied in brackets: the transported *t* and *n* have been separated by a hyphen from words beginning with vowels: hyphens have also been employed in the case of infixed pronouns and assimilation of the *n* of the prepositions *in* and *con*: an apostrophe has been used where a vowel has been dropt; and, lastly, the article, possessive pronouns, verb substantive, prepositions, conjunctions and negative particles have been separated from the words to which, in the manuscript, they are respectively prefixed. In other respects, for instance, the use of *v* for *u*, the manuscript has been followed as closely as possible.

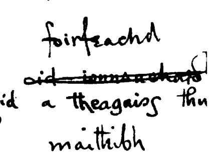
Oxford, August 1882.

W. S.

[H. 2. 17, p. 127a.]

[Doroigni Iason innisin *tria* druidhe*cht* Mediae .i. cet[h]ardam Ulcain do thabairt a hiff*r*ind, *ocus araili*[1]] ut ante dictum.

IAr forba, tra, in gnima sin ule atrubairt Éga fri Iasón „nib slan dot-r'inchoisc Média m'inghensa fadéisin: is hi dorigne insein uile“, ol sé.



[Dares c. 3.] Doratad iar suidhe do Iason 7 do anradhaib na G*re*ce in crocunn órda.

IArsindi, tra, rothinscan Iasón cona[2] ṡlóghaib deirge na cathrach 7 ascnam a n-orba 7 a feraind fadein. Rofuabair Media lenamain dia coraib firaib feib ronaisc[3] fiadh righaib 7 choradhaib na Gréci 7 fiadh mathib innsi mara Toirrén, 7 a *gra*dhugudh dogrés d'óinmnái. Atrubairt Iasón f*ri*ése nachas-b*er*ad leis da thír dia mb*er*ad a claind le. Doróni Media íarsin gním cuilech úathmar escon .i. marbad a macc ar ṡeirc 7 inmaini ind ócláig rochóeim, 7 ar ná bad fochund a facbála 7 a nembrithi leis dochvm a thíre.

Ceilebrait iarsin in milidh don ríg, 7 tucsat in[4] crocond, 7 lotar asin chath*raig*. Cengait iarvm inna luing 7 imraiset iarsin tsét chétna, co hinb*er* srotha Cíi, sech airera Trói, co riachtat*ar* phort na G*ré*ci. Rucsat[5] íarsvide a long i tír, 7 tiagait do acallaim in ríg Péil ros-cuir f*ri*sin techtairecht, 7 atfiadat a sc*él*a 7 a n-imtechta o thosuch co f*or*cend, 7 rotaiselbad dó in crocond.  Doróne inti Péil atlug*ud* buide do Íasón 7 do Ercoil 7 don ḟoirind[6] archena. Dor*at*[7] séotu 7 máine do chách doreir a ngráidh, *ocus araile*.

Misi Mailech*lainn* in beg sin.

[1] The words in brackets are inserted from the Book of Leinster, p. 397a. [2] Ms. dona slóghaib. L. cona shluag. [3] Ms. ronaisg. [4] Ms. an. [5] Ms. Rugsat. [6] Ms. ḟoiraind. L. marc*ra*idh. [7] Ms. Dor*at*ad.

[Dares c. 3.] [127b] Ba cuimnech, tra, in caur[1] 7 in cathmilid 7 in cliathbernaidh cet as tresivm thainic do ṡil Ádhaim .i. Ercoil mac Ampitrionis, don dimicin 7 don melai tucad fair o Lamhedheon, o rig na Troiannae .i. cen óighedhecht[2] phuirt do thabhairt dó, dia roḟaidhed málle fri Iason do chvinchid in croicind órdhai. Trom les a chridi iar suidhiu cen a dighail forsin lucht roboi i comaithces na Gréci for ur Erpoint[3] allather, i n-airthiur Assia bici, rogab breit mbecc di ferund isind uillind íartaraich na Frigiae fri tracht mara To[r]rén. Ar ní rabai do láechradhaib domhain nech rosiacht cutrummus frisseom. Ni rabi láech is-síu[4] nótheghed do dhigháil a uilc i críchaib cíana comaithche oldáss.

IS hé Hercoil romarbh in coraidh comnairt cosna[5] trib cendaib isind inis Erithria i n-inbiur mara Torrían, hi coicrich Éorpa 7 Affraice, i fíriarthar in betha .i. Gerion a ainmside: rocrin [side] na tvatha 7 na cenéla.

IS hé Ercoil dano rochvmdaigh na da cholomhain immon muincind nGadidanda, 7 cách dib oc déchain a cheile .i. coloman Eorpa oc dechsain Affraici 7 coloman Affraice oc dechsain Eórpa.

IS hé dano dorat a dóit frisin carraic, dús in roised marbad Cáic mic Ulcáin, robói im-meodhon na carrge, [128a] co rochur in cairric isin sruth.

IS he damarbh Bussirim robói i coraidecht hi taeb srotha Níl. IS he side noedbrad a óeghedhaidh do sruth Níl.

IS hé dano romarb in leomhan n-angbaid isind ailt móir i n-iarthardheisceirt in betha.

IS hé romarb in nathraigh ndúabais n-écendais co secht cennaib robói il-Lenna palúde, rochrín 7 rodithaigh tuascert in betha do dóinib 7 indilib 7 cethraibh.

IS he dano rotrascair Antheum mac Terrae ar nert gaile.

IS hé dano dorat scaindir for bantracht úallach na cíchloisc[th]i rorergatar in n-Assia móir, trían in betha, co slait 7 síriud 7 indriudh, co rofallnaiset in leth n-airterach don domon fri ré trichat bliadan doib sic, co tuc Hercoil leis úadhibh arm na ríghna día rofaided chuinchidh.

[1] Ms. caurad. [2] Ms. oidhedhecht. [3] Ms. urerpoirt. [4] Ms. léoch isía. [5] L. prefixes: Ic so tra ni dia gaisgeadaibh. [6] Ms. cosa na.

IS hé doríghni gnímu díarmidhe arch*ena*.

IS hé tuc in crocann órdai a tír na Colach.

Fer, trá, doríghni na gníma sa ní rofodaim dó cen tairniudh dívmais Lámhedhoin. Conidh íarsin dochóid do chuinchidh sochraite 7 slúag co caindle 7 co ánradhu G*re*ci. Dochúaid do atach na ríg 7 na tóisech 7 t*ré*nfer in[1] tíre co tístáis leis do díghail a chneite 7 a osnaidhe.

IS ed ronuc a báire 7 tossach a thocos[t]ail co ríghaib Lacdemóni .i. Castoir 7 Pullúic, dá euchraid insin 7 dá chridiscél thuascirt in[2] betha. Roinnis doib íarsin aní ima tanic .i. do chvinchidh [128b] ṡlóig 7 sochraide día dhíghail f*or* Lámedón in domíadh 7 in[3] dímicen dóratad dhó fadéin 7 do I'asón m*a*c Esóin 7 do m*a*c[aib] ríg 7 ruirech na Gréci ule, 7 a[t]bert nár mó a olc dhósom cid[4] fair rolá oldaás dona Gréccaib uile 7 do Chastor 7 do Phullúic fadheisin. Asb*er*tatar Castar 7 Pull*uic* cía nóthech[t]atáis ilacmi 7 iltuatha na G*ré*ce uile, 7 ciamtís coimsidhe atúaidh ó chiund t*ra*chta Cep*er*íon fades hi coicrích G*ré*ci 7 Etále, nóregtáis leiseom do chvmtach dála 7 dúnaidh 7 do díghail a ancridhi ce*ch* leth fo crícha in[5] betha. Roattlaigestar Ercoil in[6] scél sin.

Luidh úadhib íarsin in Salamiam co Telamón cosin ríg, 7 atrubairt f*ri*s „IS do émh", ar sé, „dodechadhsa chucutsa, do innisin duit na mórméla 7 na mórdímicen 7 na mórathisi dorat Lamhedhón f*or* ḟairind na lunga Argai 7 f*or* slúag Íasóin 7 f*ó*rmsa féin. Mana[7] mater[8], trá, sin," ol sé, „ticfat na Troíanae f*or* crechaib do slat 7 d'indriudh na Gréci. IS áil dam iarom condígiseo lem icummai[9] cáich f*or* slúaghudh dochum Trói." „Ní ba meisi", ar Tel*amon*, „cétḟer feímthébas báigh 7 soch*ur* ḟeraind na Gréici do chosnam. Regatsa lat in lín bíat do chairdib 7 do chocelibh. Regat lenn da*no* att*re*bthaidhe Sal[a]miæ doneoch gebes gái 'na laim 7 is tualaing éladu imb*er*tha airm. Bíar fúiridhe da*no* ic ernaidhe th'aithisce."

Forácaib b*en*nachtain íar suidhe la Tel*amon*.

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[1] Ms. an. [2] Ms. an. [3] Ms. an. [4] Ms. gid. [5] Ms. an. [6] Ms. an. [7] Ms. Má a. [8] L. atcher. [9] Ms. acuma, L. cumai.

IARsindí, tra, rodál Tel*amon* co feraib [129a] Salamiae 'na degaidh, 7 roglé síth 7 cháincomrac ~~fri~~ fri sidhe. Rochumlúi co rurich 7 imp*er* Moesiæ[1] co Péil, cend side gascidh 7 úaille 7 díumais 7 rigdachta fer túascirt in[2] betha. ISs *ed* rorádi f*ri*s iarvm. „Do íar*raid* ṡoc*ra*ide chucatsa dodechadhsa do dul i tír[3] na Troíanda, ár día ndíchiseo in slógha[d]sa dofhuscéba G*ré*cu othá airt*er* thíre Arábia co tracht mara Égetai, othá túaiscert Tracíae co críchae Etále fades. Atresat uile la hescomlúd duitsiu; ar is tú cend ániusa 7 erderc*usa* 7 grían na G*re*ce uile. Comérigh iarum f*ri* leṡ tuatha 7 chenel na Greci, ar is les do Grécaibh ule in sloghadhsa madh coscrach cathbuadach thérnáidhter de.“ „Cía notechtaindse éimh,“ ar Péil, „firu in tal*man* andes, o thír na hEthiope fathuaidh cosin nIndía, 7 hua buaidlecaib[4] hErcoil 7 o t*ur*cbail g*re*ne cosin rind n-airtherach 7 deiscirt Eorpa benas f*ri* hinber mara Torren 7 co fuinedh ng*re*ne, dus-b*er*ainnse uile letsu do milliud 7 d'indriudh na Troianda, do thogail 7 do loscad cath*rach* Lámed*oin*: a fil im*murro* do soc*ra*ide acvmsa is letsa chongenas. INtan, trá, batir erlamha longa 7 lugbarca letsa, fáid techtaire chucvmsa 7 nodbia mo soc*ra*ite sea [arrlam intansin[5]].“ Celebrais hErcoil iar*um* do.

Luid hErcoil iarvm in Pilum co Nest*ur*: is he bá rí i svidiu. Roíarfaigh[6] ésidhe scéla do Ercoil cía fochund immatarla? Ro[ḟ]recair Erc*oi*l, „do cuïnchidh socraide“, ar sé, „co [129b] ndechaise lem cot uile ṡocraite in slóghadhsa i tiagat maithi na G*ré*ci .i. Castor 7 Pullúic 7 Talemón 7 Peil, do díghail ind[7] ancridhi dorónadh frímsa. Mad foraibse im*murro* noimbérthae méla 7 athis no[ḟ]indfaitís fir betha o t*ur*cbáil gréine coa funedh mo chumangsa ocá dingbáil dib. *Ocus* cidh i n-India *no* Scithia *no* P*er*sidhia *no* i n-Arabía *no* i n-Égipt *no* i n-Ethióip *no* i n-Eispáin *no* i n-Galléib *no* i n-Germain *no* i n-Alania nobetis caingne 7 écraiti dúibhsi, ní bád lesc lemsa a digail fa na críchaib imechtrachaib sin cenmóthá na tíre ata nesam duín.“

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[1] Ms. Moesidhiae. [2] Ms. an. [3] Ms. a tíribh. [4] *Here the words and letters:* 7 buaidlegai *are cancelled, the words* biid teas *are written in the left margin, and after the b of* legaib *the letter a is inserted.* [5] *in left margin.* [6] Ms. Roiarfaidh. [7] Ms. and, L. in.

Ro[ḟ]recair iarvm Nestor „Bennacht ar cách comhnertas sóire 7 soc*ra*iti na Greci do chosn*am*. Mad meise *immurro*, regat lat intan bas furidhe ce*ch* rét.“ Buidech da*no* hErcoil do sein.

INtan, trá, roḟitir hErcoil toil 7 accab*ur* na n-ánradh 7 na laechraide, doróigu mileda rochalma a thíre fadesin: Rotinolad leis íarvm an-robái i n-airiur Gréci do longaibh 7 lestraib 7 nóaibh, othá inbhiur mara Point atuaidh corici in[1] muir n-A′rábácda fadess. Rochóraigh[2] a choblach ar muir, 7 rothogh míliudha 7 ánradha rochalma na G*re*ci uile chuci as ce*ch* aird t*ria* epistlib 7 te*cht*airibh, 7 tancat*ar* ind rig roghaellsatt commílib 7 airbrib 7 slv́aghaib adóchvm. Íar tiachtain, trá, dona slúagaib 7 dona sochaidhib co mbát*ar* a n-óenbaile, bái comairle lasna ríghaib in i n-oe[d]che *no* il-lóo noregtáis do phurt na Trói[andae]. [130a] IS fair deisid léo: dochotar i n-aidhchi hi port Sygei.

O rancatar íarvm in port hísin dochoidh hErc*oil* 7 Talemón 7 Péil, co cath mór impu, do thogail Trói. Roan Castor 7 Pullúic 7 Nestor cósna longaib. Atchúas íarsin do Lámhedhon slógh mór do G*re*caib do gabáil phuirt Sygei. Atraig sidhe cofergach 7 cohúathmar, cof*or*trén 7 coferamail, co laechraid uallaig borrfadaigh na Trói imbi, 7 rogab remi arammus mara. O dochúatar hi comfochraib dona longaib rothogaibset idna[3] catha ósa cennaib cinnchomair f*ri*sin mbéist n-amnais huathmair imma rothecail[4] ócbath amnas thuascirt in domain. Rothindscansat in Troiáendae cathughudh darcend a tíre 7 a n-athardai 7 a cathrach. O robás, trá, im na fíbsa dochvaid Ercoil dochvm na cathrach. IMásech da*no* doralatar .i. ní hinund slighi roghabhsat na Troi*annae* dochvm na long, 7 rogab Ercoil c*on*a shlúagh dochum na T*rói*. IMthúsa Erc*oil*, rosiacht cósin Trói 7 fóuair in Trói n-oslaicthe cen nech ocá dítin nách ’cá gabáil. Conos-tarat fó cíaigh 7 fó corthair thened, co romharbh an-rop inéchta innti, co rothinóil im*murro* ór 7 argat, seóit 7 máine 7 indmassa na cat*ra*ch leiss. Nocha n-érlai asin cathraigh acht cía térnai do rind gái 7 do gin chloidhem.

[1] Ms. an. [2] Ms. Rochóraidh. [3] Ms. *ind*ṇa, L. inda. [4] Ms. rothegail.

[Dares c. 4.] [130b] INtan íarum atchúas do Lámhedhón inredh na cathrach rothintái *for* cúla don cathraich, conos-tárla tel i tel do Ercoil im-medón ṡéta. IS annsin, thrá, rolá Erc*oi*l sním día m*en*main, 7 rolín a shainnt do thodhail ḟola na Tróianda, 7 robris ráon catha tré nert fer *for* *fór*mna mathe na Trói*anda* immá righ: co romarbhadh and Lámedón rí na Tróianda, cona trí macaib 7 cona rígraidh[1] 7 míledhaib. Dochoid Erc*oil* íarsin, co mórchoscur dia longaib, co Castor 7 Pulluic 7 Nestor. Íar comrac íarum dona slúaghaib rorannsatt etarru in mbrait. Do Thelamón rosiacht Esióna inghen Lámedoin, fóbíth is hé cétna láech do láthaib gaile na G*re*ce dochóidh isin cathraigh. Ó thairnic, trá, aní sin uile dochvuaidh cech toisech dib día thír co mbváidh 7 coscor.

Ba dubach duṡaimh dom*en*mnach, t*ra*, Príaimh m*ac* Lámedhoin, ríghdomna na Troi*anda* 7 na hAsia bice, don mórglifit donn-ánic .i. loscad na Trói 7 a arcain, a séoit 7 a máini 7 a indmasa 7 a bratt do breith do Grécaib, a ṡívr fein do breith i ndóire 7 a tabhairt i[2] tvar*us*tal ṅgaiscidh do Thalemón. Ba troma ce*ch* nġalar leis toitim a athar 7 ár na Tróianda do chor isin chath 7 isin chathraigh. Ba hathis 7 bá méla mór da*no* leis búadug*ud* do G*re*caib dona Troi*andaib*, 7 Frigía do bith fó chuitbiud 7 enechruce. Derbh leis mani tharrastá colúath ní tharrastá [131a] cobráth [an dioghail[3]]. Arapaidhe[4] is m*en*ma comarba bói leiseom cíarbó gabháil do láthrach dó. IS *ed* rop áil [dó,] athnúguth na m*ur* 7 deimnighudh na cat*ra*ch 7 córoghudh sluag 7 popul. Dodechaidh íarsin d'imrádud sin do chathraig a athardhai cona mnái .i. Écuba, cona m*a*caib .i. Echtor .i. Alaxander .ii. Diophoebus .iii. Helenus .iiii. Troilus .u. *Ocus* Andromacha b*en* Hechtoir m*ic* Priaim. *Ocus* dá ingin Príaim, édhón Casandra 7 Poliuxína. Robái mór macc la Priaim, cenmóthá in cóic ḟersa Écubu, do m*a*caib imtach 7 caratban. Céd m*ac*, iss *ed* adfiadhar do genemain úadh uile, 7 ní ármidht*er* nech díb isin tsíl ríghdai cenmóthá in cóicfersa Écubai 7 m*ic* aile rogenatar o mnáibh

[1] Ms. conad rígraidh 7 conadh *trí* m*a*caib. [2] Ms. a. [3] inserted by a later hand. [4] arapaiti, L.

dlighthechaib 7 ó chommám[aib] córaib téchtaidhibh. Ní ármidhter im*murro* na m*ic* dorónta i n-etechtu 7 i n-adhaltras isin chenéul rígda. IAR riachtain, tra, do Príaimh dochvm Trói dorónta múir móra daingne leis immon Trói, comtar uilliu commór oldate na cétmúir. Dorónta fochlói 7 rátha móra impe doráith. Rotinólait slóigh 7 sochaidhe móra dona fíb robá*tar* f*or* esróidiud sechnón[1] F*ri*gíae 7 Assíae bice, co mbeth ócbath látir lúthbasach aice do ghabáil 7 do chathugvd darcend a cathrach. IS airi doróni sin, ná tístáis námhait[2] [131b] fair cen airius inna chat*ra*igh 7 cen imdeghail ó ócbaidh rochalma, am*al* tancatar f*or* a athair .i. La*medon*. Conrótacht leis rigimscing amra im-medhón na cat*ra*ch. Dorónadh da*no* treb cháin chumtachta[3] 7 f*or*adh leis f*or* temair 7 dingna na cathrach do dálluc 7 d'f*or*décsin 7 do dibricud námhat tairis sechtair: arc (.i. dind) Príaimh ba hedh a hainm. Rocossecrad leis altóir do Íoib isin rígimscing hisin 'na erchomair fadeisin. Conrótachta leis dóirsi na cathrach coléir. IT he anso a n-anmand na ndorus .i. Antenor .ii. Idia .iii. Dardanida .iiii. Ebusee .v. Cithimbre .vi. Troiana.

INtan íarum atc*on*dairc Priaim in Trói fothaichthi 7 rothairisnighestar daingne 7 sonairti na cathrach, oc*us* o roairigh sloigh 7 sochaide erlama leis, dorat múin imbi do cathug*ud* f*ri* Grécu. Líach leis íarvm ilar na laech rochalma 7 imbed na miledh ngaiscedach, cena n-imb*ir*t f*ri* dighail a athar 7 a cathrach. Fobith dorósci ind ócbath sin do ócbadhaib domain uile, etir lúas 7 léimnigi, et*ir* snám 7 dibricudh 7 clesamnaigi, et*ir* imbrim eich 7 charpait, et*ir* imbeirt gái 7 chlaidibh 7 imbeirt fidchille[4] 7 brandub. Doróscichset da*no* eter cruth 7 deilb 7 deichelt 7 ání 7 athlaimi. Espach leis íarvm intan[5] bái forás f*or*a slúagh [132a] inna chathraigh cena n-imb*ir*t fri torba. Roboi oc frithalemh cía aimser nóreghad do díghail a osnaidhe, conid airi sin rogairedh dhó Antinóir, toisech sin 7 erlabraidh deirscaigthech do Troíandaib, día chor f*ri* thechtairecht hi tíre G*réc*, do acallaim na tóisech dodechatar[6] chvcai la hErc*oil* do orcain na T*rói*, día acáin fríu ind étúalaing móir roimretar f*or*

[1] Ms. sethnón. [2] Ms. námhait*h*. [3] Ms. cvmtacthta. [4] Ms. fichilli. L. fithchille. [5] Ms. antan. [6] Ms. dodechadar.

Príaimh .i. [a]athair do marbhad, a chathair do loscain, a shívr do brith i ndóire, a ór 7 a arcad do ślait, a chathair do innriud, cen díre, cen mathigudh nách neich dib sin f*ri*s. Ba doilghe ce*ch* ráet leis da*no* cen tidhnacul a shethar a dóire, ár día tidnaicthae dósvm a sívr asin doire dogéntáis síth 7 córus.

[Dares c. 5.] Dochuaidh da*no* Antinóir *fri* techtairecht am*al* rof*or*cang*ra*d fair: fairend óenlungv al-lín. ISs *ed* luide intí[1] Anti*noir* art*ús*, in Moesiam, co Péil. Trí laa 7 téora aidhche dhó f*or* oegedacht i suidi. ISsin cethramadh loo im*murro* roiarfaigh Péil scéla dó, dús can a chenél 7 cía rofhóidh *fri* techtairecht. Rofrecair Antinóir: „fri techtairecht dodechadsa“, ol se, „ó P*ría*imh m*a*c Lamedóin, ó rígh na Troi*andae*. Do Troianaib mo chenél. Do aisnéis im*murro* 7 do inn[i]sin na dom*en*man áidhbli fil f*or* Príaím don domíadh 7 don mélai doratsat G*ré*ic fair .i. a athair do marbadh 7 a chathair do loscad, a shíur do dóeradh, cenam- [132b] maithighud f*ri*s. Nóloghfadh da*no* cech ní díb sin día tuctha dó Isióna a sívr a dóiri[2].“ Am*al* rochuala fochétóir intí[3] Péil anísin, ros-gab f*er*g 7 tóirrse dond athesc sin, condébairt: „IS dánatus 7 [is] essamna mór do Troíanaibh toidecht cen fáosam, cen chomairche ina tíre [co] G*ré*cu, fobíth bá mór d'ulc dorinnset f*ri* G*re*cu.“ Rodlom, *tra*, Péil do Antinóir [dul] asin tír 7 asin phurt. Tánic, tra, Antinóir íar f*or*cong*ra* ind ríg dochvm a lunga. Rochuirset a luing f*or* muir, *ocus* tancat*ar* rempv sech Bóethíam dochvm Salamiae. O tháinic co Talemoin, co rígh Salamiae, roinnis a techtairecht dó .i. do chuinchid Isiónae chuic[i]seom se*ch* cách — ar is dó tucad il-lóg a gaisceidh 7 a míltnechta — 7 atrubairt nárbó coír ingen in[4] cheníuil rígdai do bith i ndóiri[5] 7 foghn*am* am*al* chvmail. Rofrecair íarum Talemón 7 atrubairt na derna olc *fri* Priaim 7 ní hé fórúair techt in tślúaghaid, 7 asbert ná tibred do neoch in chomáin doratad dhó il-lúag a gaiscidh. Rodlomai dó astír íarsin.

Dodechaidh Antinóir iarsin dlomadh sin ina luing, 7 táinic co hAchiam co Castor 7 co Pullúic. Roinnis doibside aní

[1] Ms. antí. [2] Ms. dóire. [3] Ms. antí. [4] Ms. an. [5] Ms. andóire.

imma tánic, 7 atb*ert* corbó f*err* sith 7 charat*ra*d na Troianda 7 P*ri*aim *oldás* a n-eisith. Día tuctha dó da*no* Isióna forcúla robadh ádhbhar don [t]síth sin 7 don c[h]arat*rad*. Rofrec*rat*ar side ná dernsat fochunn daebtha *no* essoentad fri Troiándai [133[a]] ár ní rabat*ar* oc argain ná*ch* ic loscud na cathrach, ná*ch* ic tabairt a braite. Asb*er*tatar da*no* ná*ch* acu robói Isíona, 7 diamad acu nobértáis arcúlu do Phríaimh. Atb*er*tatar da*no* f*ri*s na beith ní bádh sía isin tír, ár dorumé*n*atar is do brath Gréc tháiníc ó Thróiandaib. Téit iar*um* Antinóir astír dochvm a longv, com-mbrón mór 7 co nduba. Atfét dia muintir in n-athis 7 in mebvl mór tucadh fair o Chastor 7 o Pulluic.

ISs ed dochuaidh íarsin in Pilvm co Nestor, ár na badh meraighecht dó nech do thóisigib in tslúaghaid cen ríachtain. Roíarfaig Nestor scéla dó, cisi thucait ara táinic. Atfét Antinóir: „do chuinchidh Isíonae inghine Lamedóin", ol sé. Am*al* rochvala Nestor anísin rogab f*er*g 7 luinde f*ri* Antinóir, 7 atb*ert* bá cró[d]acht 7 bá naemnáire mór do Tróianaib tiachtain co Grécu: fóbith is toisechv dorónsat Tr*oiannai* olc f*ri* Gr*é*cv *oldás* Gr*é*ic f*ri* Tro*iannu*. Ba toirsech intí[1] Antinóir don chuitbiuth rofuirmedh f*or* Priaim 7 fair fadeisin 7 f*or* Tro*iannu* vli.

O dochvaidh iarvm 'na lungai roimrái cechndírech aramus Troi. Íar ríachtain don cathraigh adfét a scéla 7 a imthechta ó thúus co dered do P*ri*aim. „IS ar nemní, t*ra*, is tomáite dvitsiv ce*ch* olc dorónsat Gr*é*ic f*ri*t cost*ra*thsa i farradh na méla 7 na athisi 7 na dímicen doratsat f*or*t féin 7 f*or* Tro*iannu* [133[b]] uile don chursa. Man[i] dingba, trá, dít in méla sin ní bía do máin co lá mbratha: mani thócba da*no* do ghaiscedh úas gaiscedhaib cáich, co fesatar fir domhain in[2] díghail dobé*r*a f*or*sna Gr*é*caib dorónsat olc f*ri*t. Ní bá me*n*ma da*no* la cech n-óen t*ur*cebas airbirt ngaiscidh úas áird hi tíribh Gr*é*c corob f*or*bsi tóisech imbres gaiscedh 7 ánius 7 allud. Mani chómeir ócbad rochomnart f*ri* cath 7 fri fogail na Gr*é*ci, coraib gol cec*ha* leithe isin Gr*é*ic léo."

IS sí sin techtaire*cht* Antinóir.

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[1] Ms. antí. [2] Ms. an.

[Dares c. 6.] Confócartha, tra, a huili maicc do Príaimh, 7 a uili thóisig 7 a uile ríg 7 a mílidh. Rocomgairmed dó da*no* Antinóir 7 Anachís 7 Aéneas 7 Aucoligonta 7 Panthus[1] 7 Lampades. O thancat*ar*, tra, na tóisig uile dochvm na dála 7 atrubairt Pr*í*aimh rád n-athisc f*r*íu íar ríachtain, „Rofhóidiusa", ol Príaim, „Antihóir uaim fri techtairecht i tíre *Gréc* do chuinchid mo dígdhe [ó Grécaib] íarmo chrád dóaib. IS dó rofáidius int[ṡ]ainrudh, dús in tiberthá mo ṡíur dam asin dóire. Ní namá im*murro* ná tucadh sidhe asa dóire, acht dorónsat fochuitbiud immum fadesin 7 fo Troiánaib uile. ISs ed, trá, as áil dámsa: slúaigh 7 sochaide do dul isin nGréic do chuinchid Isiónae ar écin húair na hétar ar oais *no* ar charat*ra*dh. No comad buide [leu] a telcud huadhib daréisi na braite [134a] dobértha asin Gréic árna beitís arboir na Tro*iannae* fó chuitbiudh ní ba síre la G*ré*cv." Roguid iarvm Príaim a m*a*cu colléir, 7 ronert comtís airchindich oc tinól cech ráeta, oc tabairt chind f*or* airimmeirt slúaigh 7 sochaidhe. Cidh mór ronert cách insin mórmó ronert Hechtoir.

Rofregair dáo Hechtoir — is hé cetfer roraid inṡci isin dáil 7 i comthinol na Troiána — co n-érbairt: „Mesi," ol sé, „óen do Throia*naib*, lásmad ferr díghail mo ṡaenathar 7 dénam neich bad maith la Príaim, cid aca dofaethsaindsae. Acht nammá atágur in[2] gnímsin tinscantai mani berthai i cind 7 mani f*or*bantar 7 mani ructhar i calad, 7 is móite a mebol duib a thinnscetal 7 cen a f*or*ba. Fóbíth at lia G*re*ic oldáthe, it ilardai a slúaigh 7 a popuil 7 a soc*ra*ite di ce*ch* leith fo Eóraip ule. Oc*us* cid óen túath *no* óen aicme nammá do Grécaib níptá do lín na[3] gaisced a tairisivm, cénmóthá mórshoc*ra*ite na G*ré*ice uile. Ar cid edh bad áil do G*ré*caib *con*érset fir Eórpa léo óthá trethon Silail i ndescert Etále co tuaiscert tíre na nÁgándae isin chorthair immechtraigh na hEórpa benas f*ri*sin n-ocián mór fathuaidh. Atethfet, coméirgfit da*na* léo[4], mád áil dóib, fir na n-innsi mara Torrén, othá rind Pithir i[5] Sicil [134b] co Pacén 7

[1] Ms. parthus. [2] angnimsin. [3] Ms. do. [4] Ms. inserts „firu". [5] Ms. i*n*.

co Posfoir, co inb*er* mara Point. Ní háil damh íarvm tóchuiredh ind fiallaichsin, fóbíthin ní fil di ócaib domain lucht as commaith gaiscedh frív. Ár ní bíat acht hi cathaib 7 i[1] congalaib 7 i cocthib: ce*ch* tvath oc orcain 7 ic inriud a chéli, *co n*d[at]athlaimite oc imb*ir*t gái 7 sceith 7 chlaidib. Ní hinunn 7 lucht na hAsíæ bice: ní romúinsetar sidé dóib bith i cathaib *no* i coicthibh, acht i síth 7[2] cáinchomrac 7 indess dog*rés*. Ní fil lib íar*um* sluagh fón innassin; *con*idh airisin nách sant lem tochuiredh na laech s[i]n dona fil cvtr*umm*us do laoch*ra*dhaibh domain. Ní thairmescub im*murro* díb arná habairthe is día émudh dam. Ní bá mo chuitse im*murro* dorega farcend".

[Dares c. 7.] Robói im*murro* Alaxandér oc nertad chocaidh f*ri* lucht na G*ré*ci 7 atrubairt: „Bíam tóisech don tslúaghudsa, ár farétar co ndingiun toil P*ri*aim, co tiber bvaid 7 choscur asin G*ré*ic sech [cach]. Brisfet f*or* mo naimte: dobér seótu[3] 7 máine: ticvb féin slán dom thigh arcvla. IS dé atá lem, fóbíth robá óen na fecht oc tafhann i[4] sléibh Ida: conaca chvcvm Mercúir m*ac* Ióib 7 téora mná rochoema 'na dheghaidh .i. Iuno 7 Uenus 7 Minerua. Atfetet scéla dam fochétóir. „Dorónadh émh", ol íat, „cobled mór dona huilib bandeib 7 ferdéibh lá Péil m*ac* Aiáic, co fócurthe trá dochvm na bándsisin na hvile dee, eter firu [135ª], 7 mhnáa im Ióib m*ac* Sát*ur*ind, im Apaill m*ac* Ióib, im Dardán m*ac* Ióib, im Mercúír m*ac* Ióib, im Neptuin, im Uénir, im Meneirb, im Iúnaind. Ní tucad im*murro* Discordía and eter. INtan íarvm ros-gab failte mór ina n-óltigh dochóid Discordía co lubgort[5] na n-E[s]p*er*da co tuc uball óir ass 7 co ros*cr*ib inscribend ind .i. hoc est donum pulcerrimae[6] deae, co rotheilg úadi dar seinistir in tige 'na fiadnaisi uile. Roingantaigset na slúaigh anísin 7 roerleghad 'na fiadnaisi aní robói isind ubull.[7] Ásaith, trá, cosn*um* mór don scéol-sin et*er* na trí bandea as cháimi robbát*ar* isin domhun .i. Íunaind 7 Minerba 7 Uénir. Bá cosmail di*no* ri Íunaind ná raibi cosnam f*rí*e, ar bá hingen ríg .i. Sát*ur*ind, bá síur 7 bá ben ríg aile .i. do Íoib m*ac*

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[1] Ms. a. [2] Ms. inserts a. [3] Ms. seóta. [4] Ms. a. [5] lvgport.
[6] Ms. pul serri mæ. [7] uball.

Ṡát*ur*ind. Ba *cruthach*, *trá*, ind inghen sin, et*ir* fholt 7 rosc 7 fíacail, eter méit 7 chórai 7 chvmmai: folt fochóel fathmannach furri[1]. Dá brái dubai dorchaidi lea co mbentáis foscud i cechtar a da grúade. Nírbó me*n*ma léa ben do mnáib domain do derscugud dí[2] ar chóemi. Cid Menirb da*no*, nirbó me*n*ma lea nech do chomardad fría[e], ar ḟebas a crotha 7 a delba 7 a chenéuil 7 a heladhan, fóbíth ce*ch* eludu[3] dogníte*r* isin domhun is úadhi rohairced. Rothocaib da*no* Uénir a cruth 7 a daelb 7 a sỽarcus f*or* áird, fobíth ce*ch* sỽirge 7 ce*ch* lennánacht fil isin domvn [135b] is úadhi atá: ár ní raibi isin domun mhnái a maccasamla, *con*idh ~~isin fechtain no[cha] fetaitís~~ roisc dhoíne a décain ara háille 7 ara sochvrcháine. Dochótar di*no* i[4] mbrithemnacht coḟoib: „ni bérsa," ar eiside, „bhreith dúib; acht eirgid[5] co Alaxand*ér* m*a*c Priaim fil i sléib Ída 7 regaid Mercúir reuib corop hé béras breith dúib." „Tancat*ar* íarvm a cethror .i. Uénir 7 Íu*naind* 7 Me*nirb* 7 Merc*úir* rempv chvc*um*sa," ol Al*axander*, „co rucasa breith dóib íar ngelladh lúacha rim ó ca*ch* mnái díb. Torgaid dam íarum[6] Íunand ríge na hAsíae móire día nderscaigind hí dona mnáib aili. Torgaid Meneirb *immurro* eladain ca*ch* réta dogníat dí laim dvine. Torg*aid* dam Uénir in mnái bád chóime nobiad isin G*r*é*ic*, dia mbad hí noder*r*scaiged don mnái aili. Rop hí mo brethsa, trá, corbo Vénir ropo sochraidhiv and. Dob*é*ra da*no* damsa Uenir in[7] mnái as áillem bías isin G*r*é*ic* am*al* rogaell."

And adb*er*t Diophoebus „is degcomairli dob*ei*r Alaxand*er*, arbair 7 slúaigh do techt isin Gréic do thabhairt braite 7 athgabala esti, co mbad buide lasna G*r*é*c*v comassec do dénvm."

ÍArsin, trá, rotairchanastar Helenvs dóib fástini *con*-érbairt: „Ticfat námait co Troi*annu*: fochichret in Trói darcend: mairfit firu na h-Asía, día tuca Alax*ander* mnái asin nG*r*é*ic*."

Dorairmesc da*no* Troil [136a] m*a*c Priaim oc rádh ind athisc sin, ósar m*a*c Príaim in Troil sin arái n-áeisi: treisi im*murro* indás Hechtoir ar imguin 7 áni 7 f*or*neurt! IS bec, *trá*, ná ra-

[1] Ms. f*ur*rri. [2] Ms. di. [3] Ms. eludva. [4] Ms. a. [5] Ms. eirig. [6] Ms. íar*h*. [7] Ms. in.

dechrad imbí ic nertad in cathaigthe. „Ná tairmesc*ad* ní imuib," ar sé, „sáibfástíne Heleni." Ropo guth cét a beolv óen léo techt isin Gréicc.

[Dares c. 8.] O rofit*ir* da*no* Príaim toil 7 accobor cáich, 7 o roairigh corbó áil léo ule techt in tslúagaidh[1], rofhóid Alaxandér 7 Diofóeb in Foeniam do thogha 7 do theclaim[2] miledh, amus 7 óclách do dul in tsl*uagaid*. Roherḟúac*ra*dh da*no* o Príaim f*or* a phopul 7 f*or* lucht a thíre i coitchend tiachtain do dáil 7 chomairle. Rothecaisc a m*a*cv isin dáil sin co mbád tigerna do ce*ch* ósar dibh a ṡinnser. Roinnis da*no* don popvl 'na degaid side ca*ch* tarcasal doratsat G*ré*ic f*or*rus*um* na Troi*ana*, „*con*id airi sin", ol Príaim, „as áil damsa Alaxandér co slúag imbi do chor isin G*ré*ic do díghail neich dona holcaib móraib dorónsat frind. Acht chena cidh nách hé Antinóir innises sc*él*a dúib, ár is hé dochóid isin G*re*ic fri techtairecht." „Am éolach, émh", ol Antinóir, „isin Gréic. Atchonnarc a láechv 7 a n-ánradu[3], 7 ní fil ní armad écen dúibsi a n-ecla: ar is áiniu 7 athlaimiu f*or* córaidh 7 f*or* trénḟir 7 f*or* mílid andáte mílidh na ṅG*réc*." „Cesc di*no*", ol Príaim, „in [136ᵇ] fail húaib nech lásmád[4] olc techt in tslúaghaid?" Rofregair íarvm Panthus m*a*c Eúfronn[5], fer airechdai do Throiánaib 7 degcomairlid ámra, *con*-érbairt ó guth airísil: „Atchvaid dámsa mo athair", ar sé, „fer díarbó ainm Alax*ander*, aimser hi tib*ér*ad side mnái asín Gréic, comad hé sin f*or*bha 7 f*or*cend na Trói. Fóbíthin dorost*ar* co slṽag ámhnas áichthidi 'na degaid: dob*ér*tar na Troiana fó gin gái 7 chlaidib; conid ferr deiside bith i síth 7 i cáinchomrac, am*al* atáthar ann, *indás* tóchvired slóigh 7 sochaide no-ínrifed in Trói 7 nos-millḟed." INtan rochúala íarvm in popul augtardás Panthíi roláset gáir 7 chuitbiud 7 fonitniud[6] imbi. *Ocus* atrubartar ani bád maith lá Príaim dogéntáis airi. Asrubairt íarvm P*ri*aim fríu. „Maith lemsa éimh", ar sé, „fúr na long 7 tinól slúaigh do techt isin Gréc. Ar día ndentáis[i] comairli far ríg ní thesaba maith na hordan foirb." Doróni P*ri*aim da*no* atlu-

[1] Ms. an tslúadaidh. [2] Ms. theglaim. [3] Ms. nánrada. [4] Ms. lásnád. [5] Euphronii, L. Corruptions of *Euphorbi*. [6] fonitmiudh, L. Read *fonimtiud?* or *fonnitiud?*

gud[1] bvidhe doib uile, 7 roléic dóib imthecht isin dáil 7 techt dochvm thighe. Rofoíded Hecht*ur* isin F*r*igia túas*cer*taig do chuinchid sloig 7 sochraite.

INtan rochvala Casandra ingen Priaim in chomairle rofuabair a hathair, rotinnscain tairchetul in-neich[2] nobiad archiund and, co n-érbairt. „Bíaid, *trá*", ol sí, „mor d'vlcc din scéol sin. Dofoethset láeich 7 ánraid, rig 7 rurig, [137a] tóisig 7 óclithigeirn na hAssía dond imrádud sein."

[Dares c. 9.] Tánic íarvm amser thechta f*or* muir, 7 roscaich cvmdach na long. Tancat*ar* mílid 7 slóigh o Foenía hi comaitecht Alaxandér 7 Diophóebi. Tánic Echtair m*ac* Priaim co slogaib 7 sochaidib asind Frigia thuaiscertaig. Tánic iar*um* aimse*r* f*or*décsana in mara. *Ocus* roguid P*r*iaim aní[3] Alaxand*er* co ndernad coglicc follomnogud in tslúaigh rofóided malle fris. Rofóidit da*no* tóisigh aile 'na[f]arrad .i. Diophóeb*us* 7 Áeneas 7 Polidamas[4]. Roerfúacair da*no* Priaim do Alax*ander* co mbád f*r*i techtairecht nódechsad do denvm síth 7 cháinchomraic eitir Gr*é*cv 7 Tro*iannu*.

O roscachitar, thra, na hulisa, dodech*aid* Alax*ander* co*na* c[h]obluch ar fut mara Toirrén, 7 Antinóir rempv oc breith éolais dóib. Nírbó chían, trá, ríasin n-amsirsin i ndech*aid* Alax*ander* dochvm thíre na nGr*éc* 7 ría tóscugud co comfochraib Cetheree, doluid Menelaus m*ac* Atir, árdtóisech side do Gr*é*caib, dochvm insi Pil do acallaim Nestoir, co comránic f*r*i Alax*ander* m*ac* Priaim ciundchomair. Ba machtad mór íarvm lá Menelaus in sluag rigda d'aicsin iconn imram. Ingnad leis immed na long 7 rolín in[5] chobhlaig. Derb leis is im m*ac* rig *no* rigdomna robát*ar*. Ni rolam da*no* táeib ríu, acht tánic cách díb sec*h* a chéile.

IS hí sin ré 7 aimser i tánic Castor 7 Pullúic co slúag [137b] impu co rabat*ar* hi comfochraib Frámiae, 7 rucsat[6] don chursin Isionvm ingin Lámedóin léo dochvm a tíre.

ISna laithib cétna da*no* robói sollomain mór i n-inis Chetheree .i. sollomon Íunainde. O thainic, thrá, Alax*ander* i com-

[1] Ms. altug*ud*. [2] Ms. anneich, L. inneith. [3] Sic. Read inní.
[4] Ms. Polidamus. [5] Ms. an. [6] rucatar, L.

fochraib do phurt Cetheree — in Cetherea hisin, inis mór hí, 7 tempull do Uénir inti — is annsin ros-gab ecla átrebthaidi na hindsi ríasin coblach romór, 7 roíarfaigsetar cia robói isin chobluch[1] 7 can dodechatar 7 cid día tuitchetar. Rofrecair doib íarvm Alax*ander*: „Priaim rí na Troiánda[2] rofoidh a m*a*c fri techtairecht .i. Alax*ander*, co ndísed i tíre G*réc*, co rothadled ic Castor 7 ic Pulluic.“

[Dares c. 10.] INtan rochvala, *trá*, Elenna [ingen] Leda, derbfiur Chastóir 7 Phuilluic 7 ben Menelái m*ic* Atir, ríachtain Alax*andr* isin phurt, tánic am-medon na hindsi co rabi f*or* ur in t*rá*ga hi comfochraib in puirt hi raibi Alax*ander*; fóbíth dochvaid a m*en*ma fris, 7 rotholtnaigestar di in gilla rochalma, caindel 7 ánle 7 dretel na hvile hAsía, co mbúaidh crotha 7 delba 7 súarcvsa dóine ndomain. Rind n-ága 7 áiniusa 7 imgona tvascirt in betha asa haínius 7 asa hurdarcvs, ná rathalla isind Assía f*ri* muir Torréin anair, co ndechaidh síar isin G*re*ic co mb*er*ed buaidh 7 choscvr ce*cha* cluichthi i n-óenach na G*re*ci, 7 ní choemnacair oclách na octhigern[3] ná rigdomna cvtrvmmvs f*ri*s do lu*cht*[4] [138a] na G*ré*ci, co roscáil a theist 7 a erdarcvs fón Éuroip uile, co rocharsat bantrocht na n-Athanáensta arna cúisib sin, conid airi sin tánic ind rígan Helena dochvm na tràga co faced o súilib cinn in nech adchvala o chlúasaib. ISsind inis sin robái tempvl 7 ídaltech Deáne 7 Apoill, 7 is í suidiu doróni Helena a idbarta dona hidlaib doréir, am*al* ba bés dona geintib i sollomnaib a ndée 7 a n-arracht. Íarsin atcvas do Alax*ander* Helein do dvl dochvm in phuirt. Ó'tcvala són da*no*, tánic codían do décain a crotha.[5] O'tchonnairc, *trá*, rod-char comór, ar ní raibi do mnáib domain mhnai nochosmailiged f*ri*a im deilb 7 im dénvm acht Políxina ingen Priaim *nammá*. Ni roacht-side da*no* cutr*um*mi f*ri*esi im hordon 7 im erdarcvs 7 im sercaigi, conid airisin rod-char Alax*ander* m*a*c ríg na Trói, corbó lán ce*ch* n-alt 7 ce*ch* n-ága and dia g*rád*. Tánic da*no* Alax*ander* i fíadhnaisi na hingine do thaiselbadh a crotha 7 a écosca, a

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[1] Ms. choblach. [2] Ms. troiánanda. [3] oicthigernai, L. [4] Ms. do lu*cht* do lvcht. [5] Ms. chrotha.

eirraid 7 étaig, fóbíth bá hétach intlaise bái ímbi, *cona* imdénvm do d*ér*gór drumnech, *cona* ecor do legaib logmaraib imbi anechtair, 7 tonach derscaigthe *fría* chnes dond étvch sirec[d]ai *cona* chimhsaib deiligthe di ór forloiscthe. Ba sochraid 7 ba úall*ach* indas in toichmi thvc leis do déchain in banchviri. O rodéc cechtarde araile díb tarrasatar ed cíana cách díb ic imsellad a chéile. IS hí [138b] da*no* a mét rochar cách díb araile co nárbó dv́thracht léo eterdeilig[ud] etarru co bás. Rof*or*congair da*no* Alax*ander* f*or*a muntir comtís fúiridi 7 comtís erlaim fri taithmech a long *acht* co tísad ind adaig. O thánic íarum ind adaig dochóid Alax*ander* *cona* muintir do indriud ind ídalthaige; 7 doberat láim thairis. Rucsat Helen*am* *cona* banntrucht léo dochvm a long. Bá maith, *tra*, lá Helind aníséa. O roglé dó indred ind ídhailtaighe 7 sárugud[1] Uéniri 7 Apaill 7 breith Helene f*or* aithedh, atchvalat*ar* lu*cht* na cathrach anísin. Tecait as-cech aird. Doberat tend comraic do Alax*ander* arna ructhá uadib a rigan co mbetís fir marba ocá cosnam. 'Arsin atcv́as dond [f]airind [do] Tróianaib bátar isna longaib anísin. Tangatar side lomthornacht asa longaib, 7 rogabsat a n-armv f*orr*u, *ocus* ro-inretar in magin-sin 7 rogabsat ina-rabe and do brait 7 do chrudh. Tancatar íartain 'na longaib 7 roimretar co port Tenetos. O thancat*ar* cosin portsin rofúabair Alax*ander* cendsugud Helene, ar dorala i nduba 7 i ndobrón mór ar scarthain fría tír 7 fría talmain 7 f*ría* muintir fadeisin. Fóidhis íarsin Alax*ander* techta co Priaim, do aisnéis scél dó inneich[2] forcoemhnacair and. INtan iarvm atcv́as do Menelaus robói i[3] n-inis Pil breith a mná i mbrait do Alax*ander* 7 argain na hindse, [139a] dochuaidh fachetóir co rabi in Sparta 7 rotóchvired dó a brathair Agmemnón, 7 atchvaid dó Helind .i. do breith do Alax*ander*, do m*ac* rig na Troi*ana* ar athedh 7 ar elód.

[Dares c. 11.] Teite Al*axan*der colleicc cona mnái 7 cosin mbrait móir rogab co Príaim cosin Trói, 7 atfét a sc*éla* íar[4] n-úrd ond úair dochv́aid f*or* conair cosin n-úair donáníc. Ro-

[1] Ms. sárudug. [2] Ms. aneich. [3] Ms. a. [4] Here there is a gap in LL.

gab tra svbvchvs 7 lúth mór Priaim don scéul doríghni Alax*ander*, ar indar leis robad buidhe lasna Gr*é*cv coemhchlód[1] 7 imassec don brait 7 dona mnaib .i. Isióna darcend Heline. Ecmaing ni hed robói and.

INtan atch*on*nairc, *tra*, P*ri*aim brón 7 dvbai 7 mertin f*or* gnvis Helene robói ocá comdidhnad 7 icá nertad 7 icá gellad dí nobethe dia reir, 7 ní bad mesa dí beith isin Trói indaas beith isin Lacdemoin i raba remi.

Am*al* at*con*[n]airc im*murro* Cassandra ingen P*ri*aim aní Heleind rothinnscain fástine 7 tairchetal aneich nóbiad archivnd: marbad in tslóigh 7 thimdíbe na tóisech, tuitim na ríg, etarimdíbe na[2] ruirech, dichennadh na cathmíled[3], f*or*dinge na cvrad, támthutim na senorach, dilgend 7 loscvd na cathrach, indred an tíre 7 in talman 7 ind feraind. „Beti, tra", ar sí, „láeich 7 ánraid 7 cathmilid," ar sí, „fo chonaib 7 fiachaibh. Bíat lána na maige do chnámaib na láech, día cendaib, dia lessaib, día laragaib, conid isin fechtain [139[b]] farétfa nech imtecht f*or* maighibh na Trói ri himmad na cvala cnám in-cech maigh. Dofáethsat, *tra*, fir Éorpa 7 fir Asía t*ri*ad fotha, a ingen!" ar Casandra.

ISí sin fástine Casand*ra* do Tro*ianaib*.

Tánic, tra, ferg P*ri*aim f*ri* Casand*ra* din scéol sin, 7 doratad bos f*ria* bél.

O thánic íarvm Ágmemnón[4] do Spairt robói ic comdídnadh 7 ic nertad a bráthar. „Na bid merten na dobrón f*ort*," ar sé, „ar dogéntar th'ainech 7 ní bía fó mélai. Ar atresat fir thréna na hEorpa uile do díghail th'osnaide, ar is c*uma* dogénat a digail, 7 am*al* bid fri ce*ch* n-áen díb fein dognethé." IS*ed* deisid léo íarvm techta do dul uadib sethnón na Gr*é*ci uile do thóchasvl slúagaidh na Gr*é*ci, do fúacra chatha f*or* Troiánaib. Roherfvacrad úadib ar thúus f*or* Achil 7 Pátrocuil, dá ríg na Mirmedonda, 7 for Nemtolim rí inse Róid, 7 f*or* Diómid rí innse Arpis. O thancatar side d'insaigid Agmemnóin co mbatar in Sparta, ocus dorónsat a seissiur tóisech comluga 7 cominsce 7 *cró* cotaig 7 óentad, 7 atbert[at]ar na dingentáis

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[1] Ms. ceomhclód. [2] Ms. na na. [3] chathmíled. [4] Ms. Ágmennón.

caingen aile ría techt co slógaib 7 co sochaidib do díghail f*or* Troiándu in dímiada móir tucsat f*or* Grécv. Roórdniset íarvm Agmemn*ón* do impeir 7 do aírdríg fo*rr*v uile. Rofóidset íartain techta co Grécv do thinól 7 do thocasal na G*re*ce uile, othá in cend airther*ach* [140a] slebe Elpa andes co coic*rí*ch T*ra*ciae 7 Alaniae[1] fathuaidh, othá iairther tíre na Macedonda aniar co t*ra*cht mara Egetai sair, co mbetís coinne m*en*ce 7 comhdhála 7 tercomraicthe[2] ce*ch*a criche fóleith acv: co mbetís nóthe 7 longa 7 lestair erlama léo, 7 co mbétís 'na slúagaib 7 'na cathaib h[i] purt na nAthne[n]sta co n-escomlaitís íarvm f*or* oinchói dochvm na Trói do díghail a sáraichthi.

Castar im*murro* 7 Phullúic, iar closin doib a sethar do brith ar[3] athed 7 ar elod do Troiánaib, dochótar 'na luing for muir do áscnam in degaid a sethar. IS *ed* doch[u]atar iar*um* la toeb in trachta Lesbetai, co rothimairg anbthine íat dochvm thíre, co tardsat a luing hi tír. IS annsin testátar Castor 7 Pvllvic, 7 ni fes cia dechatar íarsin: acht atb*er*at na geintlidhe rosothe i ndib retlandaib *con*dat Gemini a n-anmand an-nim. IS doigh im*murro* is badud robadit isin ainbthenach. Robatar im*murro* ind Lesbetai f*or*a n-iarair in-noaib 7 il-longaib co rosirset commin óthá inber a tíre corice an Troi, 7 ní fúaratar. Cenco beith, tra, d'esbaidh f*or* Grécaib din sluagud sin, acht na da ánrath 7 na da rind n-agha sin ba mór esbaidh doib.

O roscáil, trá, in scélsa fón Gréic .i. Elend do brith ar athed, dofúasnad [140b] mór fon Éuraip uile óthá tíre na Meótacda co binb*er* srotha Réin. Rofích a nGrécaib uile in sc*él* sin, fó bíth bá mebvl lá ce*ch* tv́aith 7 la ce*ch* cenél innti am*al* bad fr*ív* fadeisin dognethe. Robat*ar*, trá, dála m*en*ce in-cech tuaith, 7 dochótar aithesca cáich cochéle día fis cvin bad mithig dóib techta f*or* conair, 7 roherlaimigit dóib aidmi na *con*aire, et*ir* longv 7 siv́la 7 refeda, et*ir* biad 7 étvch 7 indili. Roglésaiset na Tesáldai a n-eochv 7 [a] ng*ra*ighe dia mbreith co hor in mara. Roglantá luirecha 7 cathba[i]rr na Mirmedóndai dia meirg 7 salchvr. Roarmthá a ngái comtís géra f*rí* fogail námat 7

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[1] Ms. alamae. [2] Ms. t*er**ur*comraicthe. [3] Ms. ar ar.

echd*ra*nn. Roslipthá a claidib 7 imorchoraigit a scéith ría ndvl f*or* *con*air. Roerlaimigit timthaige 7 erredai 7 étaige na nAthnénsta. R[o]bói, trá, óengáir arfut na G*ré*ce uile fóbíth roraindset íat fadéin. Drem díb a cailtib ic búain na fidbad *coná* cluined nech guth a cheile díb la himed na sáer 7 lochta ind fogn*uma* ic tescad 7 ic timdibe 7 ic snaide na *cra*nd. Drem aile dib i cerdchaib ic dénvm arm 7 íarnaig .i. ic dénvm chlaideb 7 lv́irech 7 scíath, ic slibad 7 ic slaide a n-arm. Ní rabi, tra, isin Gréic ule nech ce*n* monar fon innassin. Robdar lána do dunadaib 7 do longphortaib óthá in corthar airtherach Rétiae anairdes [141a] co íarthar tíre Tracíae f*or* Erphoint sairthúaidh. Robát*ar* ann na hA[th]nensta i ndv́nad. Robátar Pilipénsta 7 Mecenda 7 Lacdemónda i n-óinbale. Robat*ar* Argai 7 Danai[1] [7] Pilasci. Robat*ar* and áes Tráciae 7 Arcadiae 7 Tesáliae 7 Achaiae 7 Boetiae. Robátar in Macedondai 7 in Mirmedondai 7 ind Íondai. Robat*ar* ann na Galátacdai 7 na Telsciatai 7 ind Eoldai. Nírbó ní, thrá, in tinólsa na G*ré*ci corici in tóchastal[2] robói i n-innsib marv Torrén. Ní mór f*orá*caib commet intibsidé óthá tonna in mara Áratacdai cosna gáethlaighib Meotacdaib. IT íat so na hindse ir-rabe an tochas[t]alsin .i. hi Creit 7 hi Ci[pi]r 7 hi Roith 7 hi Pil 7 in Salamia 7 isna hindsibh díanid ainm Acspartide 7 innsi Celiberniae 7 inis Ambrache. Robói da*no* tinól mór hi Corcira 7 Ithaic 7 Egelai 7 in Cutheria 7 in Calamia 7 in Carpado 7 i Treit 7 in Íuén 7 is-Sodaim 7 in Calamis 7 in Égina 7 in Patreida 7 i n-innsib Celidónis 7 i n-innsib Babidi 7 in Maccorés 7 in Abarthia 7 in Sciro 7 in Peperetho 7 hi Lenno 7 in Tháeso 7 in Imbro 7 in Sciro 7 i n-arailib innsib olchenai dochél clv́ 7 erdar*cus*. *Ocus* is ed innister and co tancat*ar* sluaig 7 sochaide cid isna tírib comfochraibe filet a comaithces na nG*r*éc an[d]es 7 atúaidh 7 iniar. Dodechat*ar* ann ámna[3] huathmara na n-Éutruscecda[4] failet a tuaiscert na hEtále, asa gaisged dorósce do clann*aib* domain. O dechad*ur* [141b] da*no* lucht Dalmatiae 7 Dar-

[1] Ms. Danaid. [2] Ms. tóschasal. [3] Ms. ámh na. [4] Ms. nahéutrustecda.

daniae 7 Istriae 7 Panuníae 7 Retiae, dochodar and in lucht rocalma failet isin chorthair tuascertaich in domain *fri* sruth n-Istir atuaid .i. anreth Dacia [7] Alania. Dodechatar and da*no* Dromantauri filet ic inb*er*aib na Meótacda. Dode*chatar* and marc . . . saería na nAgarda. Dode*chatar* ann da*no* Melachli seichtori sáera na slúag sin. Dodechat*ar* and b*éos* Ypomelchi 7 Ypódés 7 Groni 7 Neurai 7 Agatharei, 7c.

[Dares c. 12.] Robói, trá, tinól morṡluáigh do phurt na n-Athanénsta. Mór mbuiden 7 cuitechta tancat*ar* and. Mór do rígaib 7 do tóisechaib 7 do thigernaib 7 do trénḟeraib 7 do láthaib gaile na G*ré*ce·dodechad*ur* and. Mor di airbrib 7 cétaib 7 mílib tancat*ar* ann. Is cuit péne na herracht andsin inn Eor*aip* uile *cona* slúagaib, *cona* rigaibh, *cona* tuathaib, *co*na chenélaib. Mad nech atchised muir Toirrén, cruth robrecad do longaib 7 lestraib 7 libarnaib, robad áebind a décsin. Ba lór d'erfidibh in talman don lvcht robátar f*or* telchaib 7 trachtaib na nAthan*enst*e f*or*chomét na coblach 7 na slóg 7 na mbuidaen do muir 7 do thír .i. aicsin ce*ch* ríghdomna 7 ce*ch* ríg 7 cach tóisig, inna toichim ríghda, aicsin cech miledh 7 cech trénḟir fó armaib, oc*us* ic déchain in leith ón [142a] muir na rámha icond imrum 7 séol n-ildathach ce*cha* tíre, fóbíth rotinolad an-robai di longaib 7 lestraib i n-airiur na hÉorpa uile 7 in n-innsib mara Toirren. Co ndernta sretha dib la hor trága na n-Athanensta d'immarchvr morslúaigh na hEórpa ule dochvm na Trói.

IS hé so im*murro* lín long dochv́aidh ce*ch* toisech do G*ré*caib 'sin cobl*uch*sa.

Cét long ba si fairend Agmemn*óin* m*ic* Átir, a tírib na Mecenda.

Menelaus m*ac* Átir, a Sparta .lx. long.

Archilaus 7 Pertinonor, dá ríg Boetiæ .l. long.

Ascalapius 7 Alimen*us*, ex Arcomero .xxx. l*ong*.

Epistropus 7 Scedius, ex P*ro*scidía .xl. long.

Aiax m*ac* Tel*amoin* 7 Isionae ingine Lamedóin co seisivr tóisech .i. Teocrus a brathair 7 Bublatio 7 Amphimacus 7 Doríus 7 Teséus 7 Pulixenus, cóica long a lín.

Nestoir a Píl .lxxx. long.

Toas o Etholiam .xl. l*ong.*
Aiax m*ac* Olei, a Locris .xxx. l*ong.*
Venerius ex Inania .xl. l*ong.*
Antip*us* 7 Pilip*us* 7 Toas ex Celidóne. .xxxvi. l*ong*
Ulix ex Odisia *no* I*tha*ca. .xii. l*ong.*
Protesalaus 7 P*ro*tarc*us,* ex Pileo .xl.
Emileus, ex Pilis .x. l*ong.*
Podamas 7 Machón, da m*ac* Escolapi, ex Eutrus ... xxxix.
Achil 7 Patrocvil, dá ríg na Mirmedonda, ex Pathia. cóica l*ong.*
[142^b^] Telepolem*us* ex Róda .ix. l*onga.*
Polipites 7 Leontheus ex Larisa .xl. l*ong.*
Diomides 7 Euryal*us* 7 Stenel*us* ex Arpi .xl. l*ong.*
Piloctines ex Me[li]boia .uii. l*onga.*
Goreus ex Cipro .xxi. l*ong.*
Prothous[1] ex Manesia. .xl. l*ong.*
Agapénor ex Arcadia .xl. l*ong.*
Mnesteus ex Athenis .cóica l*ong.*

Lín, trá, do ardrígaib dorímther sund do G*re*caib nói ríg cethrachat uile.

[Dares c. 15.] IARsindí, trá, tancat*ar* uile do phurt na n-Athanensta, rotochuirit a uile tóisig co hAg*memnón* diá chomairle cinnas dogéntais. Ó thancat*ar* iarvm na tóisig i n-ainbale atrubairt Agmemn*on* frív co ndechsaitís drem uadib do insaig*id* Apaill, dia íarfaigid cinnas nóbíad in slúagad, in bad soraid *no* in bad indola eitir. Romol cách in comairle sin 7 dochvaidh Achíl 7 Patrócuil f*ri*sanísin. O ráncat*ar* íarvm coruici Delfus, tempul Apaill, roíarfaigset scela dond arracht. Rofregair Apaill doib co mbad chóir techt in tslúagaidh, ar doristís co cathbvadach dia taigh cind .x. mbl*iadan* íar ndvla f*or* in Trói. Roedbair Achil edbarta móra do Apaill isin dvn sin. INtan, tra, robói Achil ic dénvm na n-edbart isin tempvl, is ann tánic Calchas m*ac* Gestoris co ndánaib 7 edbartaib ó Troiánaib do Apaill. Tánic side isin tempvl 7 iarfaigis scéla na Tro*ianna*

[1] Ms. protesalaus.

[143a] coléir, cindas nóbíad f*or* cind dóib don chathug*ud* 7 don chomthócbáil bái dóib f*ri* G*ré*caib. Rofrecair Apaill co cuirfide darcend in Trói cind .x. mbl*iadan*. O'tchv́ala Calchas anísin tanic co hAchíl 7 doróni a oentaidh 7 a charatradh f*ri*s, 7 dodeochatar col-longphort na nG*re*c. Roinnesetar a sc*él*a 7 a n-imthechta. O roscachitar[1], trá, na huile sea atb*er*t Calcas f*rí*a muintir a longa do chor f*or* muir 7 f*or* fairge. Dorónsat na slúaigh airisivm anísin. Tuctha rempu Ascaláip 7 Menelaus comtís éolaig dóib ce*ch*ndírech aramus na Trói, ar robát*ar* i longai Íasoin prius.

IS *ed* dochótar arthúus díaraile insi robói fó mámus P*ri*aim. Toglait in n-insi sin. IARsin, trá, tancatar co hinis Tenédos, dv́ i mbítís seóit 7 máini, ór 7 argat P*rí*aim 7 na Troianda. Doberat na Gréic a fuaratar and do dáinib fó gin gai 7 claidib. Tinolait 'na fúaratar do sétaib 7 máinib. IArsin, trá, tancat*ar* rig na nG*ré*c i n-óenbaile co hAgmemnón do chomairle cid dogentaís.

[Dares c. 16.] IS hí comairle dorónsat: techtaire do dvl uadib f*ri* haithesc co P*ri*aim do chuinchid Helene 7 na braite ronuc Alax*ander* a hinis Cetherea. Tancat*ar* na techta .i. Diomíd 7 Ulix, co P*ri*aim 7 atfiadat a n-aithesc dó doléir.

Céin, tra, robás im na fíbsa, rofoided Achíl 7 Téleip (.i. filius Ercolis) [143b] do indriud Moesiae. Teophras is he bá rí intiside. O'thancat*ar* co Moesiae argait an tír, teclaimmit brait 7 cethra an tíre co hóenbale. Tárthetar slúaig 7 sochaide in tíre f*or*ru im Theophras, 'má ríg. Rofuacair Teoph*ra*is comland áinfir f*or*ru. Tan atchvala Achil anísin rochuir etach imtecht de 7 rogab a chatherriud catha 7 comlaind imbi. Rogab éim a lúirig d'iúrn athle[g]tha imbi 7 a cathbarr círach *cum*maide fora chiund. Tanic íarsin fó ṡlúag na Moesiánda am*al* leoman londcrechtaig íarna thocrád fo chvilenaib, *no* am*al* tarb ndasachtach[2] día tabar drochbéim. Dorat erchor do manáis móir lethanglais f*or* Theoph*ras*, co ruc arrinni triit ón táib díaraile, co ros-anaic Telep*us* m*ac* Ercoil, co tabairt scéith

[1] Ms. roscathitar. [2] Ms. ndasachacht.

ara scáth intan rofuabair in cathmilidh a dilgend doráith. Fobíth dorat oegedecht aidchi do Thélip 7 día athair .i. do Hercoil reime, *con*id airi rosn-anaic. INtan, tra, rogab Teupras céil f*or* écaib rotimna a flaithemn*us* Telepo, fóbíth is hé Hercoil dorat ríghe dosum, 7 romarb Diomid (*sic*), 7 dorat a f*or*ba do Theufras; con[id] airisin dorat Teuf*ras* a ríghe do Thelip. Roordn*ig* íarum Achíl Telip hi ríge co tardad cís cruthnechta do G*récaib* [144[a]] dia fulang i céin nobetís f*or* in togail. Rocomailled da*no* aml*ai*dsin. Roan di*no* Télip hi Moesia 7 dochóid co mbrait 7 co crud mór cosna G*ré*caib do insi Tenedos. Adfét a sc*el*a 7 imtechta o thvs co f*or*cend do Agmemn*ón*. Buidech síde da*no*.

[Dares c. 17.] IMthusa im*murro* na techtaire .i. Diomid 7 Ulix, roinnisetar do P*rí*aim a n-athesca .i. a cor o Grégaib d'íarraid Helene 7 na braite archaena, do denvm síth 7 charat*raid* etarru *co n*decsaitís G*ré*ic f*or* cúlu dia taig. Ni mór, tra, *co* n·ánic Príaim a ḟrecra na mbriatharsa, acht namá atb*er*t dar menmain „IN tabaerthi dobur n-óidh", ar sé, „a ndorónad f*rí*msa .i. m'athair[1] do marb*ad*, mo chathair do loscvd, mo sívr do breith i ndóiri." „Ni dingénsa", ar Príam, „síth frív. Ní bérat mnái no brait." Roḟúacair dona techtaib dvla as'tír. „Ni [ḟ]etamar ámh", ol na techta, „in cóir in comáirle dogníi. Bid doilig d'óentúaid bic isin domun imguin 7 imbv́alad fri lucht na G*ré*ce uile *cona* sochraide." „Bid móte," ar P*r*iaim, „a blad 7 a airdercus dund uathiud dogéna cocad sainemhail f*ri*sin morsochraide ísin." „Bid olc dit an cocadsa," ol na techta: „dofáithais féin and, 7 dofaethsat do m*ic* 7 do charait." „Ní mór f*ór*msa fein íar*um* anísin", ar Hechtair. „Bid t*er*cbáil anma, 7 bid fotha mo chlua darmése. Mairfet sluagv 7 sochaide. Betit [144[b]] cind 7 chosa 7 cholla 7 méde 7 medoin íarná tescad 7 íarná timdibe do deis mo chloideb. Bid lán an G*ré*c ule do dubv 7 do thoirsi, ar dofáethsat m*ic* ar-ríg 7 a tóisech 7 a n-octhigern dim' gnímsea." „Cinnas dogénasa sin?" ol na techt[a]: „ar betit láich do samla 7 do chomdelba i cind airge f*rit*. Ár

[1] Ms. m*h*athaír.

bid imda and láech lásmbá laind tíachtain ardochindsa. Ní bá íarraid and laóch bas tvalaing th'ergaire 7 techt thorut."

„Ní bá hamlaid bías," ol Hechtoir, „biam congancnes ic comrac *fri* cech fer úadib. Ni chomhraicfet a n-airm *fri*msa ar faebas na hersclaide[1]."

Rothintáiset na techta íartain co hinis Tenedos do long-p*or*t na ṅG*réc*. Roíarfaig Agmemn*ón* sc*él*a dona techtaib, c'indas tíre cosa ndechat*ar* 7 cía calmacht na láech, cía trese na múr, cia daingne na cathrach. „Cía nobetís émh", ar íat, „se*cht* tengtha i cind ce*ch* áin acanne, ní fétfaimís aisnís ce*ch* neich at*ch*o*nd*cammar. Ar rucsat na Tróianda do dáinib domhain uile ar cruth 7 deilb 7 deichelt. Mairg noda-maindéra, mairg do neuch mairfit, mairg do neoch nos-mairfe 7 bas coscrach diib, 7 dos-béra frí lár!"

[Dares c. 18.] INtan, trá, atchuas in teclomadsa na hEorpa f*or* slúagvd dochvm na Trói[ch]día hindred, dochvas úadib do chvinchid shoc*ra*ite co a comaith‸ibh 7 co hardrígv na hAsía móre, [145a] 7 tancat*ar* a ríghside 7 a tóisigh co slúagaib 7 sochaidib do chongnvm fri Tr*oiannu*.

Dodechaid and íar*um*[2] Fundatus 7 Amfichastus, dá ríg Zeliae.

Dodechaid and da*no* Cár*us* 7 Amfimachus 7 Nestius co sluagaib Colofontae.

Dodechaid and da*no* Sarpedón [7] Claus*us* co slvag Liciae.

Tancatar ann da*no* Epithogus 7 Papess*us*, dá ríg Laríssae.

Tancat*ar*[3] and Rémus á Chizonia.

Tancat*ar* and Pirr*us* 7 Alcán*us* co n-ócaib T*ra*cíae.

Dodechat*ar* and da*no* Astán*us* 7 Antip*us* 7 Porcus co sl*uagaib* móraib a Frigía.

Tánic Epistrofeus 7 Bueti*us* a Ueti*no*.

Tánic and Filomenes co sl*uag* mór a Salaconía.

Dodechaid and da*no* P*er*sis Memnón co slva*gaib* diarmidib asind Ethióib, cend áthchómhairc 7 tóisech na huile Asia.

Tánic and Esseus 7 Amfimachvs co sl*úag* Agrestiae.

Dodecha*id* and Epistropvs co mbvidnibh imdaib de Alizonia.

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[1] *Sic.* Read ersclaige? [2] Ms. íar*h*. [3] Read Tánic?

O thancat*ar* na hulese, trá, doróegv Príaim oentóisech imgona f*or*sna hvli slóghvsv, et*ir* a medon 7 dian-echtoir .i. Echtoir. Rosmacht ce*ch* fer indegaidh alaile .i. Diofóeb indegaidh Hectoir, Alax*ander* 'nadegaidh sidhe. Troil*us* íarsin. Aeneas *íarsin*, Memnón fodeud. Roerḟacrad im*murro íarsin* o Agmemn*ón* f*or* rígraid na nG*ré*c tíachtain do chomairle imá n-aithesc tvcsat na techta leo ó Príaim. INtan bát*ar* ocon chomhairle is and tánic Nauplius Palamides (.i. filius Naupli) de Zona ex Corna, fairend .xxx. long. [145ᵇ]. Ferthar failte mór[1] f*ris*. Robói iar*um* oc erchoitmiud[2] na tánic fochetóir do phurt[3] na n-Athanensta a[r]robói a tromgalar, 7 antan rooéthig fair thánic.

[Dares c. 19.] Dochḟaid íarsin isin comhairle 7 atb*er*tat*ar* G*ré*ic bá hí in chomhairle chóir, gabháil ind oidchi imman Trói. Ní roléic da*no* Palamides anísin, *acht* a soillsi an lái co robristis f*or* Troiándv, 7 saighe immon cathr*aig íarsin*. Romol cách an comairle sin. Roordniset iar*um* hi f*or*civnd a comairle Agmemn*ón* do ardríg 7 do ardtóissivch dóib ule. Roḟóidset da*no*[4] techta 7 tóichléori úadib im-Moesiam 7 i n-araile tíre olchena.

Roḟúacair Agmemn*ón* f*or*sna rigaib 7 f*or* na míledaib 7 f*or* in slog ule co cuirtís a longa 7 a mbarca f*or* fairge do imram dochvm Trói. *Ocus* rogab ic nertad na cvrad 7 na láth ngaile 7 na clíathbernaide cét, co roḟertáis gléo faobrach ḟvilech férgach fíramnus f*ri* láochv na hAsía áigthide.

Atraracht íarsin in slúag, 7 rotaitmigset refeda a long 7 f*or*ácsadar in n-innsi. Tancat*ar* ce*ch*ndírivch dochvm na Trói.

IS beg, trá, ná rocrithnaig in talam o thvrgbáil co funed, 7 ná dechaidh muir Toirrén dara bruigib dermáraib lásin trénimram dorónsat fairenn in tríchat ar óen cétaib décc long 7 libharnn. Deitb*ir* són da*no* rind n-imgona ḟer mbetha 7 f*or*glu síl Ádhaim ule, ermór chathmíled ḟer ndomain in lvcht robát*ar* isin [146ᵃ] choblachsa: fóbíth is and robái in domon im-medon a áese 7 a borrfaid, a utmaille 7 a dívmais, a chath 7 a chongal. IS ann robtar trese a fir 7 robtar calmai a milid isind amsir i

[1] Ms. móir. [2] Ms. erchoitmedmiud. [3] Ms. phurt do. [4] Ms. da*no* da*no*.

ndechvs in slogadsa. IS airisin na rabí cutrumvs f*r*isin laechraidsin úa thustin dvl arái ngaisc*id* 7 engnama, *acht* ná rabi Ercoil and nammá, láech dorósci cách.

Dala im*murro* Príaim, rochuir techtaire do f*or*décsin 7 do tháidhbrivd na long 7 na slóg fadesin, ceped tan donístáis do muir Torrén do phurt na Trói, co mbetis catha erlama aracind do dítin na cathrach.

O rolá iar*um* in dercaid svil darsin fairgi atchondairc ní n-íngnad: robrecad in muir do longaib 7 libarnaib 7 lugbarcaib. Atchonnairc in fidbaid fírádhbail, úasna longaib 7 úas cennaib na curad, do séolc*ra*ndaib ardaib ergnaib in betha. Atc*onnairc* brechtrad na seol n-illathach di dathaib écsamlaib étaigh cech tíre úas na séolc*ra*ndaib. Dochóid íarsin co fis scél do P*rí*aim. Roíarfaig P*ri*áim scéla do. IS ann dixit:

„Andar-lem ém am*al* rodercvs", ar sé. „domárfás tromchéo tiughaide 7 glasnél dub dorchaidhe f*or*sind fairce, co roleth co níulu nime, cona acus nem huasa cind 7 coná hacvs ler fona longaib, ar rolín dorchatu in cocái[1] ó nem co tal*main*.

„Domárfás íarsin fog*ur* gáeithe gére [146b] gailbighe: indarlem noth[r]ascérad fidbada in betha, am*al* esnad mbrátha.

„Rochvala breisim thornige[2] móre: andar-lem ba hé in nem dorochair, *no* in muir rot*rá*igh, no in tal*am* roscáil i n-ilrannaib, *no* am*al* nothut[it]ís frosa rétland f*or* dreich an talman."

„Ali, ced eter sin?" ar Priaim.

„N*i* *anse*", ar in techtaire. „In glasnél tiugaide atconnarc úasin ler, it hé anála na curad 7 na lath ngaile rolínsat dreich na fairge 7 a cobán fil etir nem 7 tal*main*, fobíthin f*ri*srócaib in gal 7 fiuchiud na ferge faibraige i n-erbruinnib na láech lánchalma, conid fair roimretar a feirg f*or* imarbáig ind imrama co rolín in n-áer úasa.

„Fog*ur* na gáithe gairge atchvala, is hí osnadach 7 bolcfadach na t*ré*nfer sin la scís ind imrama 7 la himthnúth cosnama tosaig.

„IS hí da*no* in toirrnech rochvala, détglés 7 imchomailt fiacla na míledh, 7 treschvr na rama, 7 briscinmnech na scvlmaire,

[1] *Sic.* Read cóchâin? [2] Ms. thairnige thornige.

7 cutaim na ses, 7 breisim na fern sívil, fogvr na ngae 7 na claideb, 7 trostgal na scíath, grinniguth na saiget, golgaire na cathbarr 7 na lúirech, la mét ind imrama 7 na sesbemend nóbentáis na mílid f*or*sna ráma icond imram. Atá do chomnairte na lámh imbrit na ráma, co fochroithet[1] na bárca 7 na libarna *con*a-fairnib 7 a luchtlaigib, cona sesraib, *cona* cláraib, *cona* n-armaib.

olc sin, a dhuibh.

[147ᵃ.] „Cid aill atchonnarc?“ ol Príaim.

„Atchonnarc iarsin brechtrad ind étaig illathaig co n-áille ce*ch* datha roleth darsin fairgi ule: indar-let bá do phuplib ildathachaib robrecad ind fairge uile. Ni aca ernail dhatha isin domun ná rabi and, etir glas 7 gorm 7 d*é*rg 7 huaine 7 chorcair, etir dub 7 fhind 7 odhor 7 buide, etir brec 7 dond 7 alad 7 rúad.

„Atchondarc íarsin coméirge in marv i n-aírde fo chosmaili*us* slíab n-árd.

„Atchonnarc ca*ch* slíab andiaid araile. ISs ed airdmius lem nolethfadh ce*ch* sliab 7 ce*ch* tonn dib darsna Troianda ule.

Roarthraigestair dam iarum braine na mbárc 7 na libarn 7 corra na long 7 cind na míled.

Roarth*raigestair* dam étaige 7 timthaige 7 brethnasa na ríg 7 na tóisech. Atchonnarc idna 7 fidbaid 7 slegdaire na ngae 7 na croisech a brainib 7 a corraib na long.

„Atchon*narc* drong 7 damdabach na caladsciath, *cona* timthugu do lannaib óir 7 argait inna timchell, íar n-oraib na long immacváirt. Nobenad lainrech na n-arm mo rosc uaim, 7 taithnemh ind óir 7 ind argait 7 imchvmtaigi na claideb 7 na calg ndét 7 na nglass gai *cona* muincib 7 na sciath *cona* lannaib 7 *cona* n-imdénmaib di ór 7 do argat. A mbrechtrad, t*ra*, ind étaig illathaig, it hé na sívil esredacha robat*ar* hvasna longaib 7 uasna bárcaib.

IN t-anfod mór [147ᵇ] tháinic isin fairge co mbát*ar* na tonna am*al* benda sléibe, it hé tondguir na seisbeimaend nó-

[1] Ms. frochroithet.

thinta a corraib 7 a brainib na mbárc 7 a bóssaib na ráma 7 a taóebaib 7 a srónaib na long. Bid tnv́tha[ch] in tecmongsa. Biat imdái mairb. Biat imdai cuirp élnide fó chonaib 7 énaib 7 fíachaib do chechtar in dá leithe. Bid garb an comhracsa condricfad fir[1] Asía 7 Éorpa. Comraicfid anál ind Ethiopácdai frisin Tragecdai, co mbiat cend ar díb cendaib. Bid tnv́thach ind imthv́arcain dogénat na hailithir, in Persicda a haerthivr in[2] betha 7 in Macedónda asa íarthar. Bá dirsan nád bói miltengaid dognéth córai fri Grécv, co tintáis asin mhaigin hi táat."

Tánic in sluag colléicc hi purt na Trói, céin robat*ar*som f*or* na briathraibsea. Rolínsat in n-airer do longaib 7 libarnaib. Rogab chenai [Hechtoir] ind airer f*rí*u co tánic Achíl, dia n-érbrad is totum exercitum[3] euertit. Fóitir in fer cetna do f*or*décsain 7 do chor ṡv́la taírsiv, 7 dochváidside 7 atchondairc rémend na mbuiden 7 na cath, ce*ch* cath 7 ce*ch* slv́ag immá ríg 7 immá tóisech, oc escomlód asa longaib.

Atchv́aid íarvm do P*r*iaim cruth 7 delb[4] 7 écosc cach ríg 7 ce*ch* tóisig, ce*ch* óclaig 7 ce*ch* míled do G*ré*caib.

Esb*aid* so ar in laeb*ar*.

[149a] . . . ic tafond Alax*ander*, co tárat Áenías scíath dara ési 7 corodiarsinsáer di lámaib Menelai. Dochv́aid Alax*ander* dochvm na cathrach post. Nóx praelivm dirimit.

[Dares c. 21.] Dollotar trenḟir Eórpa 7 na ṅG*ré*c arnabárach arcind chatha na Troi*annae*. Huathmar, thra, indas na luinde 7 na barainde 7 ind nítha tvcsat léo isin chath, Achil 7 Díomid in-airiniuch catha na n-G*ré*c; Hechtoir im*morro* 7 Áeneas in n-airinuch catha na Troi*annae*. IS ed im*morro* tucsat tóisig na nG*ré*c léo f*or*dinge Hechtoir diafét[at]áis. Acher, trá, in gres roláset. Robúirset cotnv́thach isin cathsin damrad rochalma Asía 7 Éorpa. Dochót*ar* ann na mílid rot*ré*na darcend *cum*aing inn-agaid a námat. Grandi na hárdi robát*ar* ann .i. laindrech na claideb 7 a n-áeblig oc tv́arcain na scíath, findnéll na cailce,

[1] Here LL. 403a recommences. [2] Ms. an. [3] is totum exercitum in fugam vertit, Dares c. 19. [4] Ms. dealb.

comtvarcain na claideb 7 na ngai 7 na saiget f*ri*sna lúirechaib 7 frisna cathbarraib, briscbrúar da*no* 7 beimnech na mbocóti iarná trúast[r]ad dóna claid*bib* 7 do[na] brathlecaib bodbá 7 dona laighnib l*et*hanglasaibh a lámaib na láech lanchalma. Robrecad in[1] t-áer úasa cind do dibráicthib na n-arm n-écsamail. Robat*ar*, *trá*, táesca fola codíarmidi ic snigi a ballaib 7 a haltaib 7 a hágibh na láoch, co rolín etrigeda 7 cobána ind ármaige. Gand combach rofersat in[2] ceth[r]ar rigmíled .i. Achíl 7 Díomid, Hechtoir 7 Áeneas.[3] [149ᵇ] Roslaidsetar na slvagv et*arr*v. Robái Achíl 7 Díomid oc f*or*tbiu na[4] Troianda a airinivch catha na ṅG*réc*. Robói im*murro* Hechtoir 7 Áeneas oc f*or*tbiv na nG*réc* a hairenivch chatha na Tróianda. Roimbretar íat f*or*[s]na slvagaib co torchratar ilchéta do cechtar in dá ergal. Bá méte nobeth i scélaib 7 airisnibh co lá mbrátha a ndoróni Hechtoir *nammá* isin lathisea do mórgnímaib.

IS ádbal, trá, fri turim cid an-rotrascair do rigaib 7 do thigernaib 7 do thrénferaib, cenmóthá a ndorochair día láim do drabarṡlúag 7 do dáiscardáinib is diármide side. Batir *cró*da, trá, a gluind, ic dvl cohadhuathmar tría th*uru* a námat co farcaib martlaige dona collaib arbélaib na nG*réc*. Doróni chró mbodba do chollaib a námat imbi immácváirt, cor'bó múr rodaingen dó fri hvcht na ṅG*réc*. Robái Achíl da*no* don leith aili oc slaide na slúag, ic marbad na mbviden, co torchratar sochaide móra do ṡáeraib na Troi*annae* lais. Romarbsat da*no* Áeneas 7 Diomid ili rochalma do cechtar in dá leith.

IS andsin dorala Arcomenus, rígmilid side do G*ré*caib, alloss claidib fri Hechtoir, co torracht a luinde léomain co Hec*toir*, co tarat bvlle [150ᵃ] do chlaidib dó, co ndernai dá gabait de. Ó'tchonnairc im*murro* Palamón aní sin .i. Arcomen*us* do thuitim do gníimaib Hec*toir*, doroich cobruthmar bághach indegaid Hec*toir*. Sóidh Hec*toir* fris 7 beirid rúathar n-adúathmar[6] adócum, co torchair Palamon leis isin magin sin. Dorúacht íartain Pistrópus do chomruc *fri* Hec*toir*, co torat erchor do manáis lethanglais f*or* Hec*toir*, co rochvir Hec*toir* secha anísin. Rocertaig íarvm in[5] gai chucaiseom, co tarla 'na scíath, co nde-

[1] Ms. an. [2] Ms. an. [3] Ms. Aenaes. [4] Ms. na na. [5] Ms. an.

chaid trít fein íar tregtad in scéith ó ichtur co vach[t]vr, co n-erbailt Pistropus desin fochetóir.

Dochvaid dano Scedíus arcind Hectoir do chvinchid a erdarcusa. Derb leis ropad lán in[1] domun día anmum día tochrad dó Hectoir do thuitim leis. Tánic immorro Hectoir cohvathmar áigthidi araamus conos-fargaib cen anmain. Tánic Cliofinor do chomrac fris co ngáirside gairm nemnech [nduabais] fair. „Fer", ar sé, „théte ardochind innosse not-mairbfe 7 etarscarfaid t'anmain frit chorp. Bíat failid in dithrubhaig 7 ethate ind aéuir dit." „Frit fein impaifes sin ule", ar Hectoir, la tócbáil in[2] gai bái ina laim, co tabairt forgaba for Cliophinor, co rabi 'na crois triit, co torchair dochvm thalman. Reithid Hectoir chucai co ruc a fodb 7 a chend leis. Don-ánic fáisin Dorcus. „Ní béra cen [150b] debaid", ar sé, „ind fadbsin. Ní ba hinund duit 7 na láich rofersat gléo frit cos'tráthsa. „Bád íarvm nomáide", ar Echtoir. „Día fis tiagmait", ol se. Cotrecat íarum. Dorochair Dorcus annsin la Hechtoir íarná chrechtnugud coádbhal.

Rofúabair Polixenus íarum comruc fri Hectoir darési in lochta sin, co torchair la Hectoir. Tánic Idumeus fón cuma cétna: ni roscar Hectoir fri side co rós-marb.

Ochtur, trá, do rígaib rothrénaib do ghlangassraid na Gréci romarb Hectoir in láa sin ar galaib óinfer, cenmóthá an-romarb do míledaib calmaib asa hainm docheil clv 7 erdarcus. Días rigmíled roth[r]ascair Aeneas mac Anachís ar galaib óenfer isin lathi cétna .i. Amphimáchvs 7 Nereus a n-anmann, cenmóthá an-romarb do doescarslúag. Tri tóisigh immurro do Troiannaib romarb Achíl in[3]-n[e]urt gaile .i. Seufremus 7 Ypotemus 7 Astrívs. Ropo adúathmar, trá, a delb Achíl in laasin. Cathbarr círach immá chend, día sceindís gái 7 chlaidib 7 chlochai. Lúirech threbraid trédvalach treinglommach, nos-dítned ó hó co hescait. Claideb mór míleta 'na laim, frisna gabtís lúirecha 7 cathbairr, ara géri 7 ara áthi 7 ara ailtnidecht. Cromsciath caladgér for a chlív, i tallfad torc trebliadan no lanamain i cosair. Bá lán [immorro] o or co hor de delbaib dracon ndodeilb [151a] 7 do delbaib bíast[4] 7 bledmíl n-ingantach in betha, do ildelbaib

[1] Ms. an. [2] Ms. an. [3] Ms. an. [4] Ms. píast.

torothor[th]aib in talman. Robói da*no* béos i n-indsc*ri*bivnd in scéith delb nime 7 tal*man* 7 iffirn, mara 7 aeóir 7 etheoír, gréne 7 ésca 7 na rend archena rethit i n-ethéor. Ní raba isin domon catherriud catha *no* combraic *no* comlaind am*al* in n-erriudsa Achíl. Fóbíth is hé Ulcáin goba Iffirn doróni in n-armgaisc*ed* sin Aichíl, íar mbrith a airm féin do Phathrocail[1] reime do chomhrac fri Echtóir, co ros-marb Hec*toir* ir-riucht Achíl, 7 co ros-fodbaig im étach Aichíl, *con*id íarsin doróni Ulcáin in n-arm nemnechsa do Achíl artí gona Hechtoir.

Bá cróda, thrá, in mesc[ad] dorat Achíl f*or* na slúagaib. Mór ríg, m*ór* rurech, m*ór* rúanaid, m*ór* tríath, m*ór* tigerna, m*ór* trénfer robát*ar* íarná fortbiv isin berna miled ruc Achíl i cath na Troia*nnae*. Romarb da*no* Díomid sochaide dona slúagaib la díis do rígmíledaib na Troi*annae* domarbad dó [.i. Nestius 7 Nestrisca.]

INtan im*morro* atchonnairc Agmemn*ón* ríg na nG*réc* 7 tóisigh imda día muintir do marbad 7 ár a slúaig do chor, roherfuácradh día muintir tiach[t]ain f*or* cvla 7 scor na hergaile. Doníth*er* ón da*no*. Lot*ar* na Troi*annai* día cathraig[2] co mbvaid 7 choscor. IMthusa im*morro* Agmemnóin, rotóchuiret chvci sidé rig 7 airigh na nG*réc*, 7 rogab ocá [151b] nertad co nábtís *ter*cmenmnaig cía dorochratar sochaide úadib; ar donicfaitís slóig 7 sochaide móra aran-ammu*s* a Moysia isinlau íarnábárach.

[Dares c. 22.] ÍARnabára*ch* im*morro* tic Agmemn*ón* co nGrécaib co mbát*ar* f*or* láthir na debtha, 7 rogab ic nert*ad* na láech 7 na ríg co tístáis cona n-uilib[3] míledaib 7 óclách[aib] dochvm in chatha[4] in laa sin.

Lotar na Troi*annai* don leith aile. Ferthar cath f*er*gach and di cech aird. Mór, trá, buáine in cathaigthi fri ré. lxxx. laa, cen tairisimh[5], cen úarad, cen óithigvd, *acht* cách oc tvarcain a chéli díb. Dorochratar, thra, ilmíli do laéchraid Assiae 7 Éorpa isin chath*ugud* sin. Cencobeth d'esbaid f*or* in tslúag cechtarda acht an-romarbadh f*ri*sin ré sin, ba mór esb*aid*. Mad

[1] Ms. prathrocail. [2] Ms. cathraid. [3] Ms. nuile. [4] Ms. an catha. [5] Ms. tairisemh.

a ndoróni Hechtair frisin ré sin do deggaiscivd bá lóor d'airscélaib do feraib in betha día festa colléir.

Am*al* atchonnairc im*morro* Agmemn*ón*[1] ilmíli do thuitim día muintir ce*ch* lái, 7 o'tchon*nairc* in f*or*dingi móir dorat Hec*toir* f*or*ru, 7 am*al* atchon*nairc* na maige lána dona collaib 7 dona hapaigib 7 dona cnámhaib, co nábo inimthechta in magh mór ótha múru na Trói corici scurv na nG*réc*, la himbed[2] na coland 7 lá slaimred na fola. Mád ind Assia bec im*morro* nir'bó inatrebtha ule óthá tairr mara Point atuáid corici Eifis fades, la drochthvth na fola 7 na coland ic lobad 7 la dethaig [152a] na n-apaige 'cá loscvd isna híltentib, co rogaib ág 7 accais 7 aingces in[3] tir *uile* de, co rocuired an ár do doinibh 7 cethraib 7 biastaib [7 énaib]. Am*al* atch*onnairc* íarvm Agmemnón na huile sea, rofóidi dá tóisech dia muinntir fri techtairecht[4] co Troi*annu* .i. Ulíx 7 Díomid, do chuinchid ossaid teóra mblia*dan*. Tan, trá, dochúatar na techta isin chathr*aig* rochomraicset fri hócv do Thro*iannaib*. Roiarfaigsetside scéla dóib. Atb*er*tatar na techta „fri aithesc ossaid",[5] ar íat, „dodechamar co Priaim." Ó rancat*ar* iarvm co rígpheláit Príaim, atfíadat a sc*él*a .i. a tíachtain do chuinchid osaid ó G*réc*aib, fri cóiniud a coem 7 a carat 7 fri hádnacvl a marb, fri híc a n-othrach, fri daingnigud a long, f*ri* t*er*comrac a slúag, f*ri* lessugud na longphort. O rochváala P*rí*aim íarum in[6] athesc hísin rotóchuiret dia insaighid a slóigh 7 a sochaide, 7 roinnis dóib aní frisi-tancat*ar* techta na nG*réc* .i. do chuinchid osaid téora mblia*dan*. Nírbó maith im*morro* la Hec*toir* in t-ossad do thabairt. T*amen*[7] dorat a himpide ríg na Tróianda, ar robo maith leoside daingnigud na múr, ádhnacvl a carat.

Roleth, tra, clu 7 erdercus Hec*toir* m*ic* Priaim sechnón[8] na huile Assia 7 na hvile Éorpa. Ba cocur ce*cha* deisse [152b] et*ir* primcathracha in[9] domain. Óenchathmílidh *co n*-úath, *con*erud[10], co luinde leoman, co crúas choradh, co mbuille[11] míled, co n-ainbthinche onchon, oc cathugud 7 oc comérge 7 oc comersc-

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[1] Ms. Agmenn*on*. [2] Ms. himbet. [3] Ms. an. [4] Ms. techtairevcht. [5] Ms. ossaig. [6] Ms. an. [7] *Sic.* Read Cid ed? [8] Ms. sethnón. [9] Ms. an. [10] Ms. seems. errud. [11] builleadh, L.

laig[i], co n-uathiud a c[h]athrach *fri* láechv athlama ána íarthair in betha.

IS amlaid so im*morro* nóinnistea in scél sin.

Atá fer mór úathmar ic cathugud icon Trói: romarb trían na slóg a áenur, 7 roth[r]ascair na trénmíledv, 7 roling darna laechv, 7 rochroith na hergala: rochursach na *cur*ada, roding na rígv, roloisc na longa. Dorochratar al-laith ghaile 7 a clíath-bernaide chét 7 a n-ársídhe urgaile 7 a n-onchoin échtacha oc cathvgvd *fri*s. Rolín na maige do chollaib arbélaib na Trói. Robói da*no* óengáir gvil 7 éighme *for* fut na *Gré*ce tría ágh ind fir chétna, ar[1] dorochratar a m*ic* 7 a n-ue 7 a ndaltae tré ág láma Hechtoir. Mád insi mara Toirrén is mór in gair gvbai robái inntib. Robái gol ce*cha* cléithe léo óthá trethan rinde Pilóir co Pucén 7 Bosfoir. Batir áildi na hingena m*a*cdacht[a] nobítís ic ámrán 7 ic dúchvnd, nógebed do leith dóib da*no* imrádud anma Hec*toir* málb fría cáomaib 7 chairtib[2] dorochra*tar* día láim seom. IS sí a mét, trá, roraith clú 7 erdar*cus* Hectoir etir *prí*mranna in domain co ros-carsatar banchuiri 7 bandála 7 ócmná rebecha in domain [153a] ara herscélaib, co tocraitís asa tíribh do décsain 7 do tháidbrivd crotha Hec*toir* mani gabtáis na mórchoicthi díib. Mad im*morro* m*ic* rig 7 ócthigern[3] na *Gré*ci dochótar corici Thrói óentoisc do décain Hec*toir* condringitís *for* foradhaib 7 *for* lesaib do décain Hec*toir* dar *for*mnv na fer. INtan nóbíth fo lántrela[m] gaisc*id* 7 chong*ra*mi ní. [f]etatar na Gréic cidh dogéntáis ar vaman Hec*toir*. Ni fetatar cindas noregadáis ara marbad. Ni raibe do dóinib domain ceped febas a n-engnama 7 a n[d]ibricthe lucht conístáis ermaisi Hec*toir* ar febas na hersclaige 7 na himdíten. Nocor-[f]etsatar éim Gréic triasna .uii. mblia*dna* techt airi (in marg. .i. ó asgaid iar.), ce dóróscaigset side do dáinib domhain, ar ecna 7 ar éolas, ar gáis 7 gaisc*ed*.

[Dares c. 23.] Táníc iar*um* cend in mithisi. Dolluid Hec*toir* 7 Troil ría sluag*ud* na Troia*nna* arcind na ṅ*Gréc*. Roferad gléo[4] fercach feochair fáebrach leo isind ármaigh. Rofuabair

[1] Ms. aro. [2] Ms. chairdib. [3] octig*er*nada, L. [4] gleu, L.

Hec*toir* cath na nG*ré*c co torchair leis Pilippus isin cétna ergail. Dorat *cum*masc f*or*ru [uili] 7 marb*ais* ilmíli diib. Dorochair leis da*no* Antip*us*, toisech síde ámra do G*re*caib. Tánic da*no* Achíl a le[i]th na nG*ré*c, 7 dorat athcvma f*or*sna Troia*nnu*, co torchratar ilchéta díib lais. Romarb da*no* dá ánrad 7 dá ardḟen[n]idh na Tro*iannae* .i. Licónius 7 Eofronivs. Ni rabi, trá, *cum*sanad f*or* in cathug*ud* [153b] ce*ch* n-óen lái co cend .xxx. laithe. Robói, trá, lechtlaige 7 carnail mór[1] do chollaib dóine eter in cathraig 7 na scurv f*r*isin résin.

INtan íarum atchon*nairc* Príaim slógv díármide do thuitim día muin'tir lásin f*or*tallín tánic asin Gréic 7 asin Moysía, dochúas úad do íarraidh osaid [co cend] ṡé mís. Dorat da*no* Ag*memnon* anísin a comairle maithe na nGréc.

Tánic aimser in chatha. Ferthar cuimleng cróda and diṡiv 7 anall. Dorochratar iltóisigh rothréna di cechtar na dá ṡlóg: rocrechtnaigthe sóchaide. Rob imda ilach im chend curad and. Ní roanadh and, tra, icon cathug*ud* frí ré dá lá ndéc.

IARsin, trá, dochv́as ó Agmemn*ón* do chuinchid mithisi .xxx. laa. Dorat P*r*iaim anísin a comairle na Troia*nnae* 7 a comairle Hechtoir m*i*c P*rí*aim.

[Dares c. 24.] INtan da*no* thánic aimser in chatha and, dorala do Andromacha, do mnái Hec*toir*, aslinge dv́aigh dv́abais do ascain[2] imdála a fir. Robo hé in[3] t-aslinge. Delb mór robói do Hec*toir* isin stuagdorus robo leis don chath*raig*, a delb som fadesin and da*no*, 7 delb a eich fói. Atchon*nairc* íarvm Andromach a cend do thvitim don deilbsin. Rochuir a socht aní Andromach íar n-éirge asa sv́an, adfét do Hec*toir* in n-aslinge, 7 rogab ocá thairmesc imbi thecht isin cath [in la-sin]. Ó'tchvala Hec*toir* anísin asb*ert* nar'bó degcomairle, 7 rogab ic cursachad [154a] a mná cogér [7 isbert]: „ní thib*er*sa et*ir* mo gaisc*ed* *no* m'engnvm", ar sé, „ar comairle mná".

Tan íarvm rogab Hec*toir* a catheirriud catha imbi 7 roḟúabair techt dochvm na hergaile, is and [sin] dorat[4] Andromacha a tríi fáidi v́as áird, co ragaib *grá*in 7 ecla lvcht na Trói [uile] di

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[1] Ms. móir. [2] doḟaicsin, L. [3] Ms. an. [4] Ms. dor*on*sat.

ṡein; 7 tánic rempi co Príaim, 7 roinnis dó *side* a haslinge, 7 atbert fris ara n-astád Hec*toir* in laa sin cen dvl isin chath. IS annsin, trá, tucad a m*a*c bec arbélaib in cathmíled *con*id ed rodn-ast. O rofastad iarvm Hec*toir* roḟúabair P*ri*aim f*or* slúaghaib na cathrach co tistáis cogúr dochvm in[1] catha. Donither ón.

IMthúsa im*morro* Agme*mnoin* 7 Achíl 7 Diómid 7 Áiaic Locreta: o'tchonncat*ar* cen Hechtair do thíachtain isin chath dorónsat nephní dona slvagaib. Rodechrad impv ic slaide na slvagh, 7 ní thallsat a lámha diib coros-timairgsetar isin chathraig f*or* a cvla 7 coros-iadsat f*or*ru.

INtan trá, atchvala in béist lánámhnas 7 in[2] tendál thaibsenach día rolas airthivr in betha .i. Hechtoir, ṡéiselbe romóir na nG*r*éc 7 in gabvd mór ir-rabat*ar* na Tróia*nnai*, berid báre mbruthmar mbéoda dochvm na debtha, co torchratar sochaide do láechaib na nGréc leis. Dorochair ém leis Idumius isin cétna erga[i]l. Romarb da*no* Piclum láechmílid do G*ré*caib. Marbais Leuntivm béus don ruáthar cétnai. [154[b]] Rogon da*no* Stenelaum[3] 'na ṡlíasait. Rogab, thra, fón slúagh fón innas[s]in cor'imbir a búrach f*or*ru am*al* dam ndamgaire. Ní roan, trá, Hec*toir* diib fón inna[s]sin corbó lán do chollaib 7 do chennaib on beind díaraile don c[h]ath. IMthá samlaid conna*ch* lía punnand chorcai i fogomor déis mórmethle, *no* bomand ega fó chosaib grega rigraide i n-áth et*ir* díb cocríchaib, andáit cind 7 chossa 7 cholla 7 medóin íarná timdibe d'fáibvr a chlaidib do rinn[4] gái 7 íarna tescad dona claidbínib 7 dona gáib robat*ar* f*or* innell asa lúrigh feisin 7 a lvirechaib a echraide.

INtan, trá, atch*onnairc* Achíl rind n-imgona na G*ré*ci uile do thuitim la Hec*toir* 7 in chummasc dorát Hec*toir* f*or*sna slvagaib, imroráid 'ná m*én*main cindas noḟúaberad marbhad Hec*toir*, ár ní raibe ic G*ré*caib láech a dingbala *acht* Achíles a óenúr. Derb leis mani thóithsad Hec*toir* colvath ni thernábad nech vad dona nói rígaib *cethrach*at dodechatar G*ré*ic in sluagadsa, 7 dobérad scandir f*or* in slvagh archena conná t*er*náifed

[1] Ms. an. [2] Ms. an. [3] Ms. Zenelaum. [4] Ms. roinn.

béo díb ṽad. Céin da*no* robái Achíl icond imrádvdsa is andsin dorat cathmílid calma do *Gré*caib (.i. Polibetes) sciath f*ri* scíath do Hec*toir*. Nírbo ḟota rofulaing do Hec*toir* co torchair lais. Rochvir i socht na G*r*écv, a thrice romarb*ad* in[1] laech 'na fiad*naise*. IS and sin rofuabretar na G*ré*ic comairle mbrécaig n-intledáig íarnachṽl, intan ná rofétsat ní dó, araagaid [155a] ar thairisem ṅgaisc*id*. Rob í in chomairle: roláset a n-étaige diib 7 dorónsat dumai dib arambélaib, 7 rosuidiged Achíl co ngai 'na láim im-medon in[2] dvmai. Rointamlaigset teched iar*um*. Roraith in cathmílid .i. Hec*toir*, innandaeghaid, 7 rogab ic airliuch[3] 7 ic athchumai na míled 7 ic slaide ind áir, 7 rogab f*or* fodbugud Idumíí íarná marbad. Tic Achíl chuci fóisin. INtan atch*onncatar* in tslóigh anísin roláset óengáir estib, et*ir* G*ré*cv 7 Tro*iannu* 7 lucht na cathrach armedón, *acht* ba co n-innithim écsamail. Rob í innithim na Troia*nna* iar*um*, do ḟúacra na ceilge do Hec*toir*. Innithim im*morro* na nG*ré*c gáir ḟói na clósed. IS andsin robidg Hec*toir* 7 rothintái f*ri* hAchíl, 7 dorat f*or*gab do gai fair co tarla 'na ṡlíasait, 7 rothindscan te*cht* i n-ucht a muint*ere* feisin. Rolen de in caur hṽathmar as tresam robói i n-íarthvr in betha .i. Achíl, o roling gal 7 bruth 7 ferg indálta ind, co tar*at* bville do gái mór robái 'na láim 'na druim co robris chnáim[4] a dromma, ríasiv thísad i n-vcht a muint*ere*. Donarthetar slúaigh na nG*ré*c, co roíadsat imbi. Roḟóid, thra, Hec*toir* a sp*irut* fon innassin. Rochuirset G*ré*ic gáir choscair 7 commaidme fo chend Hec*toir* pr*í*mhgaiscedaig in tal*man*.

O roforb, thrá, Achíl in ngnímsa, roding na Troiandu remi dochvm a chathr*ach* [155b] 7 focheird a n-ár corici na doirse. Áráide dorat Memnón dvb déchomrac dhó, 7 tarrasair fri[s], cíarbó chomlond dolig, *con*id hi ind adhaigh[5] roetarscar a comlond. Tintáid Achíl, íar f*or*ba in lái, fuilech, créchtach, *cró*linnech,[6] día scoraib iar mbvaid 7 choscor.

TRóg, trá, in golmairc 7 in núalguba robái isin Trói ind n-aidchisin. Robái mór mbróin 7 dubai 7 toirse 7 lamchomart

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[1] Ms. an. [2] Ms. an. [3] Ms. airlech. [4] Ms. chnami. [5] Ms. agaidh. [6] Ms. crechtacht *cró*linnecht.

inti, fóbíth *testa* úadib a ndegthóisech engnama 7 a cnv́ *cri*dhi 7 dos a ndíten 7 a cliathchomlai chatha 7 a scíath imdhegla 7 a saph cocrichi *fria* naimte. Ba cathir cen immi a cathair día éis. Ba costvd im ríg costvd imbi. Ba coméirghe im chóraid coméirge[1] imbi. Doróscaigi do láechradaib domain uile ar áñivs 7 ar athlaimi, ar gáis 7 ar gaisc*ed*, ar ordan 7 ar imbad. Ba éolach in-ce*ch* eladain. Doróscaigi do láthaib gaile in betha oc imb*ert* gai 7 chlaidib. Roderscai*g* da*no* d'feraib in tal*man* ic brissivd catha 7 chomlaind. Doróisci da*no* ar áni 7 ar athlaimi, ar lúas 7 leimnige, di ócaib in talman. Roaccainset cid sochaide móra dona G*ré*caib ara airscélaib. Roaccainset im*morro* comór na maccoemi 7 in t-aes ócc óetedhach thancat*ar* a *crí*chaib comaithchib día déc[h]ain.

Mor im*morro* ind[ḟ]áelte robái i ndúnadh na nG*réc* in n-aithchisin, *cona* tvilset in G*ré*ic [156[a]] in n-áidchisin a slanchotlud[2]. Rochuirset a n-imecla dhíb. Rodhíghailsetar a n-osnada. Roláset a scís díib iar t[r]ascrad in mórmíled· rothairbir a n-ánradv, ro[ḟ]ording a láechu.[3]

[Dares c. 25.] Céin, trá, robói Memnón arnabárach oc tinól in chatha do G*ré*caib, roḟóid Aigmem*nón* techt[a] co P*rí*aim do chuinchid ossaid co caenn dá mís f*ri* hadhnacvl a marb, fri othvr a créchtnaigthe. IAR comarlécud do Príaimh in mithisi rohadnacht leis Hec*toir* fíad doírsib na cathrach, 7 dorónta cluiche chointe dó am*al* robái i smachtaib 7 besaib na Troia*ndae*.

Céin robátar na hossoda robái Palamides oc accáini comór do ríge oc Agm*emnón*. INtan di*no* rochúala Agm*emnón* anísin atrubairt nóscérad f*ría* ríge díamad maith ri cách. Arabárach lai íarum congairth*er* in pop*ul* do imacallaim. IS and asb*ert* Agme*mnón* nírbó santach immon ríge: fói leis cía nobeth inti: fói leis cenco beith. Léor leis namá co nderntá[4] enech na Tróianda. INtan, trá, robái Palámid oc máidem asa ecna 7 asa éolvs, asa gaisced 7 asa ḟlaithemnas, roordnigset na G*ré*ic íarsin do ardríg *for*ru uile. Rogab iartain Palámid in rige, 7 roat-

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[1] Ms. coméirig. [2] Ms. -chodlud. [3] Here in the Ms. is „Dermad fadera" preceded by the *cenn fa eite*. [4] Ms. connernta.

laigestar buidi do G*ré*caib. Rop olc im*morro* la Achíl clóechlódh ríge[1] do dénamh dóibh.

[Dares c. 26.] Rogab im*morro* Palámid f*or* [156b] daingnigvd na scor, f*or* métug*ud* na murchlodh. Rogreis[2] da*no* na míledu co tístáis cogv́r do chathug*ud* fri Tro*iandu* 7 fri Diophoeb m*a*c Príaim. Condrecat, trá, na Tro*iandai* 7 na G*ré*ic f*or* láthir debtha arnabárach. IS andsin, trá, robris Sarpedon Licivs (Tr*oiandae*) for Grécu, 7 rolá ár mór f*orr*v. Feraid Telepolem*us* Rodius[3] (G*réc*) comrac feochair f*ri* Sarpedón (T*roiandae*). O't-chonnairc di*no* Feres m*a*c Admeist, rígthóisech do G*ré*caib, Telepolém*us* do thvitim la Sarp*edon*, tic cofercach 7 co feramail adochum co mbátar sist fota ic imthv́arcain. Dofuit [da*no*] Feres (G*réc*) íar créchtaib imdaib la Sarpedón. Rothaithchuir di*no* Sarpedón fuilech créchtach[4] día thig.

Céin, trá, robátar oc cathugud dorochratar iltóisigh do chechtar in dá lethe, *acht* is lía dorochair do Tróiandaib, do trénḟeraib 7 chvradaib. Tan iar*um* robo trom f*or* Tro*iannaib* dochv́as uadib do chvinchid mithisi. Céin, trá, robatar na osada roadnaicset a marbv, rohothratar[5] a n-athgóite.

Ba hinill da*no* do Tro*iandaib* imthecht i scoraib na ṅG*ré*c céin nóbítis na hossada ar cóir, [7] ba hinill do G*ré*caib techt isin Trói.

IS andsin rotóchuired Agme*mnon* 7 Demepo*ns* i tech n-imacallma co Palamid, co rig na nG*ré*c, co ndechsaitís in Moysiam do thabhairt chís chruthnecht[a] ó Thelip m*a*c Ercoil, ó rechtaire Moysiae. [157a] „IS dóigh chena“, ol Palámid, „bid emeilt la hAgmemn*ón* iar mbeith ir-rígi a ḟóidhivd fri[6] techtairecht.“ „Ní ba hemi[l]t im*morro*“, ol Agm*emnón*, „lem techt lat ḟorchongrasa.“

IMthusa im*morro* Pala*mid*, rodaingnigh na scuru[7] 7 doróni th*ur*u roarda immacv́aird, 'na timchaell. Machtad im*morro* lásna Tróianda, cidh fót*er*a do G*ré*caib, frecor céill na scor 7 athnug*ud* na múr 7 tórmach na rath 7 na fál 7 f*úr* ce*ch* réta.

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[1] righ, L. [2] Rogresi, L. [3] Ms. rogdiv́s. [4] Ms. créchtacht. [5] Ms. roohothatar. L. Roothrat*ar*. [6] Ms. ri. [7] Ms. scvra.

[Dares c. 27.] INtan, trá, robo lán a bl*iadan*[1] Hec*toir* i n-adnacvl, dollot*ar* asa cath*raig* sechtair .i. Andro*macha* a ben Hec*toir* 7 Pría[i]m m*ac* *Lamedoin* 7 Écvba ben P*ría*im 7 Polivxína ingen P*ria*im 7 Alax*ander* m*ac* P*ria*im 7 Troil m*ac* Príaiṁ 7 Diophoeb m*ac* P*ria*im 7 slóigh 7 sochaide málle fr*íu*, do dénvm chluiche chainte do Hec*toir*. IS andsin dorala Achil i ndorus na cathrac[h] aracind. Am*al* atchonnaircside fochétóir in mnái rochóem .i. inní Poliuxína, dorat grádh 7 seirc 7 inmaini di. Rothinscan bith indes cen cathug*ud* oc fritháilim ernadma na mná dó.

Ba trom da*no* leis Agm*emnón* do chor asa ríge 7 Palámid do rígad[2], fobíth ní rabe ní na dénad Agm*emnón* airiseom.

Fóidis íarvm Achíl techtaire .i. seruvs troianus, do acallaim Ecuba[3] .i. co tvctha dó Poliuxína, 7 nóregad dochvm a thíre cona Mirmedondaib málle fris, 7 atb*er*t día ndechsadsom noregad ce*ch* rígh 7 ce*ch* tóisech di G*ré*caib ule día thig. Atrubairt [157b] Ecuba[4] robo maith lea anísin dia mbad máith la P*ría*im. Roḟiarfaig se do P*ria*im in bá maith leis. „Ní chumaṅgar[5] anísin", ol P*ria*im, „acht chæna ni comad olc d'íarmairt, ár cía nódíghedsom cona Mirmedónaib día thigh ní regtáis[6] tóisigh na nG*réc* olchæna." Bá holc leis da*no* a inghen do thabhairt do óegid anachnidh nóregad dochvm a chríche 7 a ḟerainn fóchétóir. IS annsin roḟóidh Achíl in mog cétna día íarfaighid do Écuba[7] cidh chomhairle doróne 7 P*ría*im. Adfét Écvb[a] dó comairle P*ría*im.

INtan íarvm roinnis in techtaire do Achíl a scéla 7 a imthecht[a], robái oc gerán 7 ic accaini móir sechnón[8] in dún*aid* co n-érbairt: „Mór in[9] bvrba", ol sé „donither sund .i. cathmílid chalma 7 curaid chróda na hAisía 7 na hEórpa do chomthinól co mbátar oc slaide 7 oc míairlech[10] a chéile tr*ía* ḟochund óenmná." Trom leis da*no* clanda na rígh 7 na tóisech 7 na n-octhigern do díbudh 7 do erchru triasi[n] fothasin, 7 athigh 7 doeraicme

[1] lanbliad*an*, L. [2] righu, L. [3] Ms. Ecvbv. [4] Ms. Ecubv. [5] cumnagar, L. [6] Ms. regdáis. [7] Ms. Écvbv. [8] Ms. sethnón. [9] Ms. an. [10] airliuch, L.

do móradh díanéis. Ba ferr síth 7 cara*tra*d 7 cháinchomrac [do beith] ann, 7 cách do dola día thír feisin.

[Dares c. 28.] IArsindí, tra, roscachetar na ossadha. Tánic Palámid cona ṡluagaib 7 *co*na ṡochaide sechtair na scoraib co mbátir f*or* láth*ur* dæbtha. Tancat*ar* im*morro* na Tro*iandai* don leith aile im Diofoeb m*ac* Príaim. Ni thánic im*morro* Achíl in lasin isin cath ar ḟeírg 7 luinde. [158a] Móite da*no* bruth 7 anbthine Palámid di sein. Roben berna cét isin c[h]ath co riacht dú i mbái Diofóeb m*ac* P*ri*aim, co roben a chend dar sciath de.

Atreacht íarsin comrac rothrén roamnas and. Ba fe ille 7 innund in comracsin. Doroch*ra*tar ilmíle do chechtar in dá lethe, co mbó f*or*d*er*g in talam fo cossaib la slaimred na fola IS annsin, *tra*, tháinic Sarpedón Licius com-mórbruth 7 commórḟeirg do chathug*ud* fri Palámid. Ros-frithái Palámid co torchair leis Sarpedon Licivs. O doróni, tra, Palámid na gnima sa, robái cofáilid arbélaib na hurgaile. Intan, trá, robái 'cá maidhem dá rígchathmilid na Tro*iandai* do thuitim da laim, rothrochlastair Alax*ander* a ḟidboc[1] 7 rolá [for] Palamíd erchor do saegit co ndech*aid* ind. O'tchonncatar na Tr*oiandai* anísin focherdat[2] ule a ngai fair co nderna criathar focha de. Doroch*air* Pal*ámid* [i]sin maigin sin. IAr tuitim di*no* rig na nG*rec* doratad tafond f*or*ru corici na scuru co ndechatar 'na medon f*or* techedh. IAdait[3] na Tró*iandai* imon ndún do t[h]ogh*ail* na scor, 7 loiscit na longa. INdistir do Achil innísin.[4] „Ni fír sin", ar Achil, „b*ri*ssid f*or*sin righ nua 7 a thuitim lá naimtib!" fochuitbiud leossv*n* in nísin.[5] Rogab, *tra,* Aiac m*ac* Telamoin dareisi in t[ṡ]luaigh 7 dorat cathugh*ud* cruaid do Tro*iandaib*, *co*nid hi in adaig roetarscar a cathugh*ud*.[6] Co ndech*aid* cach dib dia daingin la [158b] dead lai. Rochóinset, trá, na G*réi*c inní Palámid in n-aidchisin .i. ar ḟæbas a chrotha 7 a dénma 7 a dælba, ar mét a ecna 7 a éolais 7 a ḟessa, ar met a gharta 7 a gníma 7 a gaisc*id*. Roaccáinset da*no* na Tro*iandai* Sarpedón 7 Diofóeb a rígthoisig 7 a p*ri*mchathmíl*id*.

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[1] Ms. ḟidhbhoch. [2] Ms. andisin focerded (focertid, L.). [3] Ms. IAdaid. [4] Ms. indisin. [5] Ms. annisin. [6] Ms. gcathughud.

[Dares c. 29.] Rothinólastar, trá, Nestoir na rígu 7 na tóisechv i n-oendáil in n-naidchi sin do chomairli co rogaibtís[1] óen rig f*orru*, 7 iss*ed* ronert íar*um* co mbadh Ag*memnón* intšainrudh nogabhtáis, fóbíth robái móršónmighe 7 sochonáich don tslúagh ann céin robo rí doib Agm*emnón*.[2]

ISin matain árnábárach iarvm dollotar na Tr*oiandai* don chath. Is bec na rodásedh 7 ná rodechrad impv, 7 rochroth-set in[3] talmain lá mét in lúthbása 7 la fichiudh na f*ér*gi rucs*at* na láe[i]ch leo isin[4] cath. Dolluidh da*no* Agme*mnón* don leith aile co cath na nG*réc* imbi. Bá cróda, thrá, in cath roferset na mílidh. Robái ancridhe ic cách díb díaraile. Rosantaigset todáil na fola cen imneghad. Ba róen ille 7 innund in com-racsin.

INtan, tra, donn-ánic[5] medhónlái doroacht Troilus arammus na herghaile, 7 ruc báre nachar 'nágthidhe se*ch* ánradu na Tro*i-andae*, cor-raíbi etarru 7 a naimte, co ragaib oc f*or*tbe na curad, oc brecad na mbvdhen, oc slaidhe na slógh, a ucht a chatha fadheisin. *Ocus* dorat toranngléa f*or*ru, 7 ros-timmairg remi dochvm na scor, am*al* timairces séigh mintv. *Ocus* ní roan diib [159ª] co torchratar ilmíli díib leis ríasív nóíadaitís dóirsi na scor díanéis. IS do díármidib[6], *trá*, in sceoilsi ana torchratar do láechaib na G*réc*i sund do garbchluchi Throil.

ARnabárach im*morro*, im-mocha[7] lái, tancatar Tr*oiandai* asa cath*raig* sechtair don chath. Tic da*no* Agme*mnón* don leith aili, co láechraid na nG*réc* imbi. Ferthar gléo fuilech, fergach, níthach, neimhnech, nvalghuba*ch* ann di ce*ch* in dá irgal[8]. Ro-laadh, t*ra*, ár dermar di ce*ch*tar in dá leithe. Robriste and láith gaile Éorpa 7 Assiae. Conácbad and cath *cró*dha *cum*nart créchtnaighthech and. Roptar imdha srotha fola dar cnesaib m[o]ethóclách ic techt i ngábudh darcend *cum*aing. Robo imda láech 'na ligv iarna lúathletrad 7 íarna lúathtimdíbé do bágaid bidbad. Robo imda scíath íarna dlugha ó or co hur. Robo imda claideb íarna chathim corici a dornch*ur* 'conn-imbvalad.

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[1] Ms. raghbhaitís. [2] he, L. [3] Ms. an. [4] Ms. sin. [5] dananic, L. [6] Ms. dίarmib. [7] immochu, L. [8] di cech leith din irgail, L.

Robo imda gái 7 foga íarna [m]brisiud sechnón[1] na láthrech. Robtar imda fadba cen oógud. Robtar lána, thrá, glenda 7 állta 7 inbera ind ármaighe in laasin dona srothaib fola robátar ann oc snighe a corpaib[2] láech lánchalma. Cen co t*ur*mide, t*rá*, do gnimaib ind lathise a*cht* ce*ch* a torch*air* do láim Troil ósair chlainne Príaim — sinsir im*morro* fer ńdomhain o t*ur*cbáil co funed arái n-enigh 7 engnama 7 gaiscid — cen co t*ur*midhe di*no* a*cht* sin, baléor do scélaibh gaisc*id* 7 d'esbaidh día naimtib. Ar cen co fagbaitís G*r*éic doimniudh in tslúaghaidhsin acht ce*ch* a torchair dia tóisechaib trenaib in laa-sin la Troil, ba mór dh'vlc, cenmóthá, a f*or*laig din tslúagh olchena: is lía t*ur*im són.

IArsin, trá, robát*ar* oc cathug*ud* ce*ch* áen lái co cenn sechtmaine. [159b] Docvas ó Agm*emnón* do chvinchid mithisi co cend dá mís. Roadhnacht, t*ra*, cách a charait 7 a choem 7 a chocéle. Dorónsát [da*no*] G*r*éic im Agm*emnón* cluiche chainte cohergna 7 cohonórach do Palámid día ríg.

[Dares c. 30.] Céin, thrá, robát*ar* na mithisi, rofóidi Agm*emnón* techta do thóchvir*iud* Achíl isin chath. Batir hé na techta hísin[3] .i. Ulix 7 Nestoir 7 Diomíd. Ní roétad ét*ir* o Achíl aní-sin, fobíth aneich dorairngert Écuba[4] dó, ar rop hé mét seirce Poliúxina leis conárb' áil dó etir cathug*ud* fri Tro*iandu*. Rofergaig[5] im*morro* comór frisna te*cht*a ar thiachtain et*ir* adóchvm. Et dixit frív Rop ferr síth 7 caratradh 7 cáinchomrac do dénvm et*ir* na dá thír *indás* eisidh 7 escaratradh 7 láich na dá tíre do thuitim.

INtan atcúas do Agm*emnón* tennopad in chathaigthe do Achíl rotóchuirit[6] dó ind uile thóisigh archena do comairle cidh dogéntáis, in badh hé an ní atrubair[t] Achíl .i. síth 7 caratr*ad*, *no* in bad chocad 7 debech[7] am*al* rothinscansatar. Roíarfaig dóib isin dáil ced rothogh m*en*ma ce*ch* áin vadib. IS and sin, thrá, roattaig M*en*elaus a bráthair[8] co mbad comnertad na miledh don chath*ugud* doneth 7 na bad déirge na T*rói*. Atrubairt da*no* náchar fécen úath na herud don chath*raig*, ar ní raibe láech mar He*ctoir* 'cá dítin annsin am*al* robái reime.

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[1] Ms. brisiud sethnon. [2] Ms. corbaib. [3] Ms. híšin. [4] Ms. Écubv. [5] Ms. Rofergaid. [6] Ms. rotóchuirid. [7] debaid, L. [8] Ms. bráth*ur*.

IS andsin asb*er*t Vlix 7 Diómid narbad treisse Hec*toir* *indás* Troil i ngnimaib gaisc*id* 7 eṅgnama. „Ní d'opa[d] chena in cathaigthe atberam sin", ar íat[1]. IS ann asb*er*t Calchas[2] frív, a fástine Apaill, arna deirgitís ferand na Trói, ar rop ḟocsi [160ᵃ] acách dóib tvitim na Trói.

[Dares c. 31.] O thánic, trá, cend in mithisi dolluidh Agm*emnón* 7 Menel[a]us 7 Diómid, Ulix 7 Áiaic dochvm in chatha. Dollotar[3] da*no* na Tro*iandai* don leith aile im Throil im Áeneas,[4] im Helin, 7c. Roḟúachtnaighsetar na dá ergail cotrén 7 cotnúthach. IMthusa imm*orro* Throil, tánic reme co cath na nG*réc*. Rofúabair gleo n-amhnas n-agthidhe d'ferthain f*or*sna sl*úagu*. Roathchvmmai Menelaum isin chétna ergail. Dorat íartain tafhonn ndermáir f*or*sna slúaghv co rangat*ar* na sc*ur*v. ÍSind lathi árnabárach dolluidh Troilus 7 Alax*ander* ría slúag na Troia*ndae*. Tic im*morro* Agm*emnón* 7 Diómid 7 Ulix 7 Nestoir 7 Áiáx m*ac* Tel*amoin* 7 Menelaus ria cath*aib* na ṅG*réc*. ISin ḟechtain[5] íar*um* má roḟácaibhset nech isnaib scoraib *acht* Achíl cona muint*ir* 7 *cona* sl*úag*. Achar, thrá, indas na hesorgne rofersat díblínaib. Ní rodomair nech ann cert díaraile. Rodechradh ann im Throil 7 nob*er*edh báre cósna G*réc*v, co mbiid im-medhón in tslúaigh. Noléicthe láthir láich dó f*or* lár in chatha co mbid rót n-vrchvra úad cen nech día naimtib fair. Nirbo lenbháidhi in t-am*us* dó ferann claidib 7 búali bodba 7 cathmúr do chollaib do dénvm imbi 'mácḟairt im-medon a námhat, co mbá híat a namait nobítís et*ur*ru 7 a muint*ir* fadheisin. IS annsin rofúabair drong na míledh co rubái Diómid etarru 7 dorat tafhonn f*or*ro. Rofuabair íartain drong na rigraidhe co n-Agm*emnón*: dorat breisim f*or*ru co romarb ríg etarru. Dásthir imbi íarvm, 7 rodn-imbeir f*or*ru am*al* fóelaid [160ᵇ] etir cháircha, coros-timairc remi corici na sc*ur*a. Robátar, thrá, fon innus sin iccathugud fri ré .xxx. laa. Mor *trich*at, mór *cethrach*at, mór *cóic*at, mór *cét*, mor míle doroc*ra*tar díb frisin ré sin.

INtan di*no* atchon*nairc* Agm*emnón* in slúag romór do thvit[im] día muintir, 7 ní raibi do ṡlúagh ádhbvr cathaighthe[6]

[1] Ms. iad. [2] Ms. chalchas. L. calcas. [3] Here L. ends. [4] Ms. áenaes. [5] Ms. -ḟechta*ni*. [6] Ms. cathhaighthe.

fri Troia*ndu* íar ndíth a muintire, dochúas úad do chuinchid ossaid f*or* Príaim co cend sé mís. Rothóchuirthe, thrá, co P*ría*im a huile thóisigh, 7 roinnis dóib tíachtain ó Gr*é*caib do chuinchidh ossaid lethbl*iadne*. Ní roétadh im*morro* o Throi*andaib* 7 o Throil anísin co hésc*aid*, *acht* aráidhe doratsat a himpidhe P*ría*im. Tancat*ar* íarsin a techta na nGr*éc* dochvm na scor. Íar tabairt ind ossaid roadn*acht* cách a charait 7 a chocéle, 7 ro othroit da*no* in lu*cht* athgóite la hAgm*emnón* .i. Diómid 7 Menelaus. Dorónsat da*no* in Troia*ndai* a cétna .i. roadnaicset a marbhv, rolegesaighset a cr*é*chtna*igthiu*.

Bái comhairli íarvm lasna rígaib Gr*é*cdaib dús cind*us* dob*ér*dís f*or* Achíl techt isin chath, fóbíth ní fríth léo láech tairismhe Troil acht eiseom; co roaslaighset f*or* Agme*mónn* feisin techt do thóchuiriudh Achíl. IS annsin, trá, roattaigh Achíl inní Agme*mnón* connábád cocad doneth, *acht* commad síth: „ar is ferr síth sochocad. Mad cathug*ud* im*morro* dognéthí cuirfitsa mo muintir do chongnvm frib, arná digese fo uile éra.“ Téit Agm*emnón* día thig budhech f*or*fáilid.

[Dares c. 32.] O thánic, thrá, aimser an catha rochoraigset Troi*andai* a slógh. Roecratar da*no* Gr*é*ic a cath don leith aile. IS annsin roghab Achíl f*or* gr*e*sacht na Mirmedonda colléir, 7 ros-faide 'na snadmaimm [161a] chatha do chathug*ud* fri Troi*andu* 7 *fri* Troil, 7 atrubairt fr*íu* da*no* ara tuctáis cend Troil dósum léo. Ásaidh comrac úathmar anachnidh et*ir* dá n-indna na cath. Rodásed imna Mirmedóndaib; is bec na romid an tal*am* fo cossaib la fichud na feirge bái 'na mbruinnib. Ba méte léo ná fagebtáis a ndoithin debtha 7 urgaile co f*or*cenn mbetha. Ba méite léo ce*ch* beim dob*er*táis nothascertáis na firu co talmain. Ba méte da*no* léo nothaféntais na Troi*ándu* corice a cath*raig*. Ba méite da*no* b*éu*s leo nóráinfidís 7 nobrufitís m*úr*v na Trói. Manbad nert na fer doralatar fr[i]ú aráidhe ní fáilsaitís mani chobhrad Troil.

INTan di*no* atchon*nairc* Troil in dechradh romór 7 in luthbás 7 in bvrach rofersat na Mirm[id]ónda, 7 antan rotheilcset a ngái fair feisin, ros-lín bruth 7 ferg, 7 atraracht an lon láich asa éton combó comfota frisin sróin, 7 dodechatar a dí

ṡṽil asa chind combat sith[ith]ir artemh f*ri*a cheun anec*ht*air. Ropo c*um*ma a ḟolt 7 cróebred sciád. Roḟóbair an cruthsin na slógv, am*al* léoman léir lán lui*nd* letarthaigh reithes do thruchu torc*r*aide. Romharb, thrá, trí cóicthv láth ngaile do G*r*écaib 7 Mirme*dóndaib* lásin cétrúathar míled ron-úc aranammus. Ataig c*um*masc íarsin f*or*na slúagu vile[1] 7 romill na G*r*écv 7 · romarbh na Mirm[ed]ónda corici beolv na scor. *Ocus* rolá ár na slógh, 7 is do díármidhib na Togla an-romarb Tróil in láasin *nammá* dona G*r*écaib. *Ocus* is cuit péne má roéla nech don tslúagh uile úad nád bád baccach *no* dall *no* bodhar *no* cérr íarna [161b] thescad 7 íarna timdibe d'ḟ*or*gab a gái, do ghin a chlaidhibh, do bil a scéith, do ind a duirn, do bacc a uille, do remor a glúini, conad immále noimbredh f*or*ru báirne na cloch, creta na carpat, cunga na ndam, cécht na n-arathar. Nógebed da*no* na scíathv 7 na claidbe 7 na sunnv 7 na homnada, *co*na bitís 'na láim *acht* a *ter*ṽarsena íarna mbrisivd oc slaide a námat. IS sí a mét, trá, dochótar f*or* techedh *con*idh isin fechtain tárrasair Áiaic m*a*c Telamóin daran-éise. Rothintái Troil cona Throi*andaib* com-mórbṽaidh 7 com-morchoscvr fó *t*r*á*th fescoir día cath*raig*. Bái brón mór in n-aidchi sin i ndṽnadh na nG*r*éc tría ágh láma Troil. Tarthut léo a óete in mic 7 a laghad nofulngaitís f*or*gla trenḟer 7 ḟeinedh íarthair in betha imbṽaladh fris. Asb*ert* cách uadhib f*ri*a chéle, díambád lán a *fich*e bli*ad*an nomairbhfed in slógh ule 7 ní ris*ed* fer innisi scéoil diib úad co tír na G*r*éci f*or*cúlu. Diamad ḟer i f*or*mna[2] a áise, nobíad ós churada 7 trénḟeraib in tal*man* ó *tur*cbáil ngréne coa funedh, 7 nolínfadh in domhun dia ailgib 7 día gaiscedhaib 7 dia mórglonnaib, 7 doróscaighfedh ced do Ercoil ar neurt 7 chalmat*us*. Día sirtha fair com*bad* tríchtach a ríghe na Tro*iandae* noḟollomnaigfedh f*or* ḟirv tal*man*, othá crícha Iuenes co hinnsi na mBretan fri domun aníarthúaid. Robad óenrí, thrá, fó chetheora árda an domhuin. si. r.

ISsin matain arnabárach dolluid Agm*emnón* cona ṡlogh. [162a.] Dollotar da*no* uli thóisigh na Mirmedonda cobághach bruthmar cechndíriuch arcind Throil. Ó rochomraicset im*morro*

[1] Ms. sl*úag* nvile. [2] Ms. ḟornna.

na dá chath, rofiged gléo garb ann. Dorochratar sochaide do cechtar in dá lethe. Robátar sist in cruth sin oc cathug*ud* ce*ch* lái. Nos-fúabred T*ro*il ca*ch* día, 7 focéirdedh an ár corici na scuru. *Ocus* rogab eill dona Mírmedon*daib* se*ch* cá*ch*, conascirredh láma díb co teigtís 'na les co Achíl.

INtan íarum atchon*nairc* Agm*emnón* na hilmíle do thotim día muintir 7 in f*or*dinge dorat Troil f*or*ru, doch[ú]as uad co P*rí*aim do chuinchidh ossaid·*trich*at laa fri adhnacvl a marb, fri híc á crechtnaigthe. Dorat P*rí*aim in n-ossad sin fóbíth a cétna do dénvm.

[Dares c. 33.] O thánic, trá, aimser in chatha tecait na Tro*i*-*andai* am-mach asa cathr*aig*. Tinólait na G*ré*ic don leith aile. Tic da*no* Troil fóisin dochum na herghaili. Roimmáig na G*ré*cv. Rothaf*onn* na Mirmedónda remi dochum na scor f*or* techedh. Iarsin, trá, rogab ferg 7 luinde a[n]ní Achil oc décain an madma ce*ch* lái ara ammus. Garb leis in glés nógebedh Troil ce*ch* lái f*or* a muintir. Ingir da*no* leis a déghmuinter 7 a degóes imgona, a chóemh 7 a charait, do thuitim isinn ármáigh arabélaib. Mebol leis da*no* in moethgilla amulach doná roás finna nó ulcha do beith i[c] *cum*mai 7 oc letrad trénfer íarthair in betha doná raibi cvdrumus do shíl n-Ádhaim coséin. IS and sin dochúaid fadheisin isin chath, 7 is*ed* dochvaid ce*ch*ndírivch [162b] arcind Troil. Ó'tcho*nnairc* Troil anísin ros-frithá il. Condrecat íarum comrac déssi diblínaib. Fócherd Troil fair erchor do gai mór co rodn-gon. IS f*or* feraib, thrá, rucad úad día scoraib intí Achíl. Robátar, trá, fón innas sin in tslúaigh oc thúarcain co cend sechtmaine. Sochaide im*morro* dorochrat*ar* etarrv frisin ré sin.

ISin tsesed lau im*morro* íar crechtnughvdh Achíl dodechaid isin chath arídhisi, 7 rogab a[c] *gre*sacht na Mírm[ed]onda co robristís f*or* Troiándaib. INtan robói in grían oc fresgabáil hi clethe nime 7 doratni f*ri* glennaib 7 fánaib, tánic Troil dochvm in catha. Fóchérdat G*ré*ic gáir mór estib ic aiscin Troil. Tecait na Mirmedonda arachind 7 fillit fair, fóbíth is f*or* eoch robái. Do ségdaibh an domain ana nderna do clesaib gaiscidh arambelaibh .i. febas in dibraicthe, glice na hersclaige,

trici na trénbéimend. Roimir a bṙrach 7 a baraind f*or* martad na mbuden, f*or* marbad na míledh, f*or* slaide na slógh. IS do dírimib na Togla an-romarb Troil 7 a ech do G*ré*caib isind lathisin nammá. Ó'tcho*nncatar* íarvm na G*ré*ic sochaide móra do marb*ad* do Throil, doratsat uile a me*n*main f*ri* tetarracht a marbtha. Tan di*no* robái Tróil ocond imguin fócherdar erchor f*or*sin n-ech bái fói, coruc arrinde thriit, 7 co rolá an t-ech trí bidgv i n-árde, 7 co torchair dochvm thal*man*, *ocus* rola Troi f*or*sin leth aile 'na lighu. Ríasív atrésedh súas tic Achíl cotric 7 co- [163[a]] tinnendsach ar a ammus, 7 dobeir f*or*gab do gái mór fair, co ríacht co tal*main* triit, *co* *n*-erbailt Tróil de. Tan íarum dorat ammus f*or* breith leis an chuirp dia scoraib, is ann tanic Memnón dub adochvm, 7 robe*n* uad in corp arécin 7 rogon Achil feisin. Téit Achil iarna guin dia scoruib. Tainic Memnon 'na degaid docvm na scor cona sluagaib imbe. INtan íarum atcho*nnairc* in caur úathmar as tresi robói do síl Ádhaim .i. Achíl, ni rodam dó ce*n* tinntud f*ri* Memnon. Condráncat*ar* iar*um* comrac déisi iar cathugud dóib f*ri* hed ciana. Dorochair Memn*on* iar[1] fuirmed ilchrecht fair, 7 rocr*echt*naiged ced Achil, 7 dochoid dia scorvib co mórbuaid 7 morcoscar,[2] 7 robáss ica othrus intib cofata. Ond uair iar*um* doroch*air* Troil 7 Memn*on* romebaid f*or*sna Troi*ándu* docum a cath*rach*, co farcsat ár mór do degdóinib, 7 roiatta na doirrsi colleir. O tainic iar*um* ind adaig, dochotar G*re*ic dia scorvibh co mbúaid 7 coscar.

Docúas arnabarach o P*ri*am do cvinchid osvid c*o* cenn *trich*at lathi. Rofoemsat G*re*ic indnisin. Rohadnacit iarvm la Priam Troil 7 Memnon 7 sochaidi aile archena. Mad in coiniud im*morro* rof*er*ad f*or* Troil 7 Memnō*n* is diaisneti am*al* doronad. Ár robat*ar* sluáig Asiae et*ir* fer 7 mnái, et*ir* m*a*cv 7 ingina, *et* reliqua sen 7 occ, oc lámchomart 7 occ nualguba i n-oenfecht 7 i n-oenuair. Rothelcs*et* f*ro*sa dér ndichra. Robensat a fulta dia cendvib, 7 roruamnai[g]set a n-aigthi la tiachra ín

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[1] over this word is written .d. and in the left margin is a cross.
[2] coscar is written over -buaid.

gnima. Fobíth is é insin lathi i torchair airther in betha .i. ardtoisech na hvili Asiae móre .i. rí na P*er*s 7 ind Egept do tvitim ann .i. Memn*on*. Mad im*morro* caur 7 [163ᵇ] cathmil*id* 7 cliathcomla cathv fher mbetha 7 in m*a*coem án aurdairc imma n-ergidis macrada na Tr*oiandae* f*ri* clvchib 7 chetib do thutim and, ba moresb*aid* don Assía ule. Ba sí so, *tra*, cétorgain na Trói. Ba húath lasna míleduib techt i cath daréis Tróil, ár ba comnart leo a m*en*ma o nabiid Tróil rempav, ár nochanos-gebed uath na oman imi in-ce*ch* cath 7 in-ce*ch* cathroi i tegedh. Deithb*ir* ón d*an*o, ar cia ro[b] m*a*cbaom som arái n-aisi, robo cathmilid arai n-engnama, robo gart arái n-enig.

IS iat sin, *tra*, scela 7 imthechta 7 aided in coiced tréncathmil*ed* sil Adaim ule .i. Troil.

[Dares c. 34.] IS annsin, *tra*, doroni Ecuba b*en* P*ri*aim comarli cealcaig n-indtledaig. Olc lea a dá m*a*c lancalma do marb*ad* da Achil ce*n* a digail fair. Rotocured iar*um* Alax*ander* dia hindsaigid co roindled etarnada f*or* Achil. Fobíth nofaidfeth si techta c*o* hAchil dia tiachtain co tempull n-Apuill do naidm Poliuxina ingeni P*ri*aim dó, 7 do dénam sitha f*ri* P*ri*aim. Rogell Alax*ander* co f*or*bthechfed andisin dia tísad Achil isin coindi. ISind aidchisin iarvm fadeisin dor[o]ega Alax*ander* mileda rochalma rotestamla na Tr*oiándae*, 7 ros-tinoil co hídhaltech Apaill Timbrecda. O tharnecatar, *tra*, na hisea rofoidi Ecuba techtairi do togairm Achíl. Ro-indis in techtairi do Achíl indi 'ma rofoided. Robo failid ri hAchil annisin 7 ba fota les cid c*o* matain, ar serc na hingine. Doluid di*no* arnabarach Achil 7 Antiloicius m*ac* Nestoir a comalta malle f*r*iss docum an ídaltighe am*al* asb*er*t ín techtairi f*ri*u. At*ra*igh iar*um* Alax*ander* cona-muinntir asa n-etarnaidi 7 rogab oc gresacht na mileadh. [164ª.] INtan íarvm atchondcatar Achíl 7 Antiloic anísin roláset a n-étaige diib f*or* a láim clí 7 doroslaigset a claidbiv. Rodásed íarsin im Achíl, 7 roimb*ir* f*or*sna slúagv a bruth 7 a baraind, 7 ros-fúabair cofergach 7 coferamhail 7 dorochrat*ar* ilmíle díb leis, conid do dírimib na Togla ana torchair leis an lásin don gérrchlaideb bái 'na láim. Conostoracht Alax*ander* íar márbhad Antiloic, co tarat ilcrechta f*or*

Achíl. Rodn-gonsat da*no* na Troi*ándai* adíu 7 análl, co torchair fodéoidh la hAlax*ander* íar mbeith fota oc debhaidh 7 ic imthúarcain. Ro[f]orchongair íarsin Alax*ander* corp Achíl do chor fó chonaib 7 énaib 7 alltaib. Dogéntá da*no* anísin mani thairmescad Elena. Tuc*ad* íarum corp· Achíl do G*ré*caib. Mór, thrá, in brón 7 in cóiniud robói ind n-aidchi sin i ndúnadh na nG*réc*. Nír'bó brón ce*n* fátha doibsivm ón anísin, fobíth dorochair a cathmílid calma 7 a cléth bága f*ría* naimtiu, 7 intí rodhingaib Hec*toir* 7 Troil diib 7 na tóisiuchv Troia*ndu* olchenai dorascrat*ar* ilmíl[i] día slóg*aib*. Rodn-gab athrechus do thecht an tslúag*aid* e*tir*, ar dorochrat*ar* a tóisigh 7 a trénfir 7 ar-rig. Annso ce*ch* ní léo da*no* Achíl do marbhadh, ar día mbeth Achíl rempv nofailsaitís ce*ch* docair chatha 7 comraic 7 achomlaind donicfad.

[Dares c. 35.] Bai comairle in aidchisin la rígaibh na nG*réc* dús cía dia tibértáis comarb*us* n-Achíl. Ba sí a comairle, a thabairt do [164b] Aiaix m*ac* Telémoin, ar is hé ba foicsi carot*rad* dóa. IS and asbe*rt* Aiáx m*ac* Tele*moin* ba córai dóib techt úadib arcenn Pirr (piroc [πυρρός] interpretatur rufus) a mec fadheisin robói i n-inis Scir la Licoméid, lia senathair .i. lá athair a mháthar. Ba tol do G*ré*caib uile anísin. *Ocus* rofóidhset Menelaum f*or*sin techtairecht sin arcend Phirr. Roléic íarum Licomeid leos*um* Pirr do gabáil gaisc*id* a athar.

O thánic, tra, cend na mithisi, rochóraig Ag*memnon* a chath, 7 rogreisi na míledv. Tecait da*no* Troi*ándai* don leith aile: ferthar cath cróda and, 7 dofuitet ilmíli don tslúagh ce*ch*tarda. Roláadh gáir móir and disiv 7 análl. IS annsin robói Aiáx lomthornacht isind hirgail. Robái da*no* Alax*ander* ic saigted na slógh a hucht chatha, 7 doroscair sochaidhe móra do G*ré*caib. Rolá íarum erchor do saighit f*or* Aiaic, o robói lomthorn*ocht* isin chath, co ndech*aid* 'na thóeb. O dodech*aid* íarum bruth 7 fe*rg* na gona imsidhe, rofúabair t*r*íasin cath co hAlax*ander*, 7 ní thall láim de corus-marb 7 corus-mudhaig. Dochvaid im*morro* Aiáx m*ac* Tele*moin* dia scoraib 7 tall a saigit ass 7 atbath iarvm foc*é*tóir. Berair da*no* corp Alax*andir* don chath*raig*. IS and, trá, robris Diómid f*or*sn[a] Troi*ándu* iar tui-

tim Alax*andir*, 7 rolá a n-ár corice doirse na cath*rach*. Cénco beith, tra, doimniudh na Troia*ndae* acht an búrach rofer Diómid *for*ru isin lathisin, ba léor do ár 7 do mortlaid: ár ní rabe ní bad gránche oldás in luathletrad 7 in luaththinme dorat *for*ru *fri* doirse na cath*rach*. Dochvaidh Agme*mnon* [165a] íarsin co nGrécaib imbi, co ndeisidh im-medón-cathraig 7 co ndernai *fri*thairi impi corice in findmatin arnámhára*ch*, ar ní rabe isin Trói nech dobé*r*ad dorair doib daréisi a ndeghthóisigh .i. Alax*ander*.

Mór, thrá, in brón 7 in dubha robái in n-aidhchisin hi ca*thraig* na Troia*ndae* do díth a ndegrígh. Tróg an golgaire rofersat and fir 7 mná, et*ir* áis 7 óitid. IS annsin dororchair in cing 7 in cathmilid dédhenach rochongaib ócv airthir in betha. Robadh ingir éim la *fer*aib in tal*man*, o *tur*cbáil co funedh, timdíbe a chuirp seom dia n-aichintigtís a ecosc som: fobíth ní raibi deilb am*al* deilb Alax*andir* et*ir* méit 7 maissi 7 mórordun, etir chruth 7 chéil 7 chomlabra, et*ir* détgen 7 dénvm 7 deichelt, etir folt 7 ulchai 7 aghaidh, et*ir* gnáis 7 gáis 7 gaiscedh. Ba tairmesc do airbrib na nGréc din chathu*gud* taidbriudh a chrotha. Ba techta dar tíre cíana día décsain. Bantrochta im*morro* na Gréci nod*er*cdís fair ic breith na mbvaid i n-oenuch Elédem ní bá fíu léo asscin a fer feisin íarná aiscin seomh 'na thimthuch óenaigh. Roleth, thra, allud 7 ánius 7 vrdárcvs Alax*andir* fon Assía 7 fon Éoraip ule sícc. Doratsat émh na Tróianda dímhicin *for* a cath*raig*, fóbíth atbath a fréscisiv 7 a ndval tesaircne 7 a lennán uile etir firu 7 mnaa. Ar intan nothéged i cathug*ud* noíadaitís fir 7 mnaa láma fair ná díchsed i n-eslind ét*ir*. dég avrachille lá techt ananat (*sic*) uadhibh. [165b.] Ní raibe día bráthribh domna rígh bád ferr oldáas, et*ir* chruth 7 chéil 7 chóir ṅgaiscidh.

ISsin matin arnábárach im*morro* dollotar do adhnacvl chuirp Alax*andir* .i. P*r*íaimh 7 Ecubv 7 Elenae, ar ná miscnighed na Troi*ándu* 7 na carad na G*récv*, do díth a fir.

[Dares c. 36.] ISind lathi sin im*morro* rothinóil Agmem*nón* na G*récv* do doirsib na cath*rach*, 7 robói ic grennug*ud* na T*roiánda* co tístáis asa cathraigh do cath frisom. Roforchongair im*morro* Priaim *for* a munntir *fri*thairisem cocalma 7 gabáil

na cathrach co tísadh Pentisilia ríghan na cíchloiscthe[1] cona slóg*aib* do chongnum 7 do chobair dóibh. O tháníc im*morro* Pentisilia roṡer*n* arnábárach in cath inaghaidh Aghm*emnoin*. Húathmar, tra, an choimleng, *cró*dho in claidbed 7 in coscrad tuc cách arachéile isin maighinsin. Ba tnúthach roḟerset na mná armachai an choimleng. Nobristís na hergala f*or* ḟiana rochalma ḟer n-Éorpa. Noléced ferscál annsin a bernai chatha do banscáil. IS and sin condriced Pentisilia f*ri*sna trénḟirv commarbad cech fer arváir díb. Beg nár-bvd rescidir f*ri* banna d'f*or*dorus i n-aimsir foilc cathmílidh chróda iarna tuitim docum thal*man* tré ágh a comlaind ar galaib deisi. Ni fóelangatar iar*um* cathmilide na nG*ré*c an luthfás romór 7 an dechradh roḟersat na banḟénidi f*or*ru. Rotheichset íar*um* corice na scurv. [166[a].] Rochuir Pentisilia cona bantrocht ár mór díb co ndechat*ar* ísna scoraib. Roṡreth íarum an banmílid a slóg imna sc*uru* 'mácvairt. Roloiscthe léa drécht mór dona longaib. Dob*er*ed cath cach lái dóib fón-innas[s]in, 7 nóbris*ed* f*or*ru co teigtís im-medón na scor f*or* techedh 7 isin fechtain nothairis*ed* Diómíd a oénur f*rí*esi, fóbíth batir athlamiv na mná andáti na fir. Ar intan dourgabtáis na Gréic a láma f*ri* tabairt béime no f*or*caib, nothócobtáis na mná a scíathv immátimchæll dond ersclaige: intan im*morro* immarchúiritís na G*ré*ic a scíathu 7 a mboccóti f*ri* ersclaige 7 fri himditin, in·leth día nochtatáis íar*um* nocriathraitís ona mnáibh. INtan iar*um* na ḟoelangtar na G*ré*ic ted[ḟ]úaparta na mban lánchalma dona fríth sét na samail do mnaib domhain, dochótar 'na scoraib 7 roíad*sat* na doirse coléir. *Ocus* ní roléic Ag*memnon* dóib dvl ammach asin dún co tísad M*en*eluas asin G*ré*ic. Tanic da*no* fóisin M*en*eluas 7 Pirr co dúnad na ṅG*ré*c, 7 tuc*ad* arm a athar do Phirr, 7 doróni cói 7 lamchomart f*or*a lighe, *ocus* nír-bó gan ḟotha dhó.

IMthusa im*morro* Pentisilia, tánic isin cath am*al* dogníth c*ach* lái, 7 dothét do dóirsib na scor. Córaigid Pirr da*no*, rí na Mirmedón[d]a, a chath don leith aile. Srethais da*no* Ag*mem*-

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[1] Ms. chícloiste.

non slogv na nG*ré*c archena. Doroichet diblínaib arcind Pentisiliae. IS and sin roslaidh Pirr ár dérmár [166b] dona cíchlois[c]tib, 7 robris f*or*rv co táníc Pentisilia. O thánic-sidhe íarvm condric comhrac ndéssi f*ri* Pirr. Robat*ar*, thrá, co dead lái cach díb oc tvarcain a scéith f*or* araile, 7 ní ruc nechtar f*or*gab for toind[1] arachéile. Robo chródha, thrá, in comlonn banscáile rofóbair Pentisiliae andsin .i. comrac f*r*isin láech is treisiv robái i n-airther in betha, 7 romarbh sochaide móra dona slvag*aib*.

Laa n-and dorat Pentisiliae f*or*gab f*or* Phirr coros-loit cogarbh. Dochvaidh íarvm ferg 7 bruth na gona hi Pirr, *co ná* fitir úath ná herod ic indsaigid Pentisilíae. Fegait comlann ndéise. Ropo ferda, thrá, an comracsa, aráide ba f*or*threise gaisc*ed* Pirr. Dorochair Pent*isiliae* a comrac déisse.

ÍAr tuitim im*morro* na rígna romemaidh f*or* na cíchlois[c]tib 7 f*or* na Tróia*ndaib*, 7 rolá Pirr 7 Díomid ár mór díb, co riachtat*ar* dóirsi na cathrach. Iadait íarsvide na G*ré*ic immon cathr*aig*, 7 ferthar in cath impe[2] 'mácúairt.

[Dares c. 37.] INtan íar*um* atchon*nairc* ríg 7 tóisigh na Tro*iandae* na slúaghv se*ch*tair 7 a mbeith immon cathr*aig*, dochótar do acallaim Príaim. Bátir hé na tóisigh tháncat*ar* and .i. Antinóir 7 Polidamas 7 Aenéas. Do chomhairli da*no* thancat*ar* dús cid dogentáis f*r*isna mórslúaghaib rogabsat f*or*rv. Rotóchuirit a uile thóisigh do Príaim, 7 roíarfaigh dóib ced rop a[d]láic léo [do] dénamh. IS andsin asb*er*t f*r*ív Antenor. „IS cuitbiudh dúib", ol sé, „cathug*ud* f*ri* Grécu, ár atbathatar [167a] f*or* mílidh, rotascrait f*or* láich, dorochrat*ar* f*or* tóisigh, romarbthá maicc Príaim 7 ce*ch* óen dodechadar asna hailíthírib do f*or*tacht dúib. Marait im*morro* tóisigh na nGréc .i. Menelaus 7 Pirr m*a*c Achíl, nád étrese oldáas a athair, 7 Diómid 7 Aiáx Locrus 7 Nestor 7 Ulíx. Dobar-timairced íarvm isin chathraig 7 rodúnta dóirse na cathrach f*or*ib. „ISs *ed* as maith duíb íarvm", ol sé, „b*e*rar úaib Helena do G*ré*caib 7 in brat olchena tuc Alax*ander* ó inis Citherea. Raghdait íarvm

[1] Ms. fertoind [2] Ms. imphe.

Gr*éi*c día tigh co sith 7 cháinchomrac." Ó robátar síst oc trial dénma in tsíd, at*raa*cht Amfimacrus m*a*c P*ri*aim isind airec*ht*. Moethóclach rotrén insin, 7 rorádi briathra and fri Antinóir 7 f*ri*sna hí robátar 'na óentaid .i. „Bá córv duib", ol se, „commad g*re*ssacht in tslúaig dognéth sib 7 techt rempa[1] do chauthug*ud* f*ri*ár náimtib tarcend far tíre 7 f*or* n-athardai 7 f*or* cathrach." ÍArsindí, trá, rof*or*b Antinóir[2] na bria*thra*sa atraracht Aéneas m*a*c Anacís co n-érbairt aithesc n-álghen f*ri* hAmfimacrus. „A m*ai*c", ar sé, „bá férr síth 7 cháinchomhracc *oldáas* eisíth 7 debach."

[Dares c. 38.] Asraract da*no* Príaim fadeisin co ndérbairt „Cía beithisi émh", ar sé, „a[c] cuinchidh ṡítha 7 chórv? Is triuib tháníc cec*h* n-olc dorónad sund. Bátir sibh tóisig roḟóidius[s]a co Gr*é*cv. Roḟóid*us*a émh indarade do chuinchid mo ṡethar dam o rígaib na ṅGr*é*c. [167[b]] Intan íarvm dodech*aid* fo mélacht 7 fo éra, ó ulib rígaib na ṅGr*é*c robái ic aslach 7 ic tabairt immón airtabarta catha do Gr*é*caib. A chéli, da*no*, is hé roairg inis Citherea, maille f*ri* hAlax*ander*, 7 tuc esti Helenam 7 in mbrait olchénai. IS airi sin íarvm ní híarata cid dvíbsi in síth. Bid far me*n*mai f*ri*s im*morro* corbat erlámha intan seinnfider in stocc oc techt dochum na ndorus do thabairt chatha *crú*aid codáit do Gr*é*caib, do brisivd dúib f*or* far naimtib nó for mbás fadeissin."

O roscáich íar*um* rád na mbria*thar*sa dochóid cách día thig. Dochoaid íar*um* Príaim isin rígthech 7 rogaired a m*a*c chuici .i. Amf[im]acrus, *ocus* roráidh fris: „Atág*ur*", ar sé, „in lucht atáat ic eráil an tsídha do brath na cathrach, conid-ed is cóir deisidhe a marbad ria síu chinnit in chomhairle sin." Derb leis mani mairntae in chathir robad cathbvadach f*or*a naimtib 7 nobrisfedh f*or*ru. IS *ed* comairle doróni P*ri*aim. Rotinolait leis a mílid rochalmai do dénvm ind échta ríasív nof*or*baitáis lucht na comairle brath na cathrach. Rogell dó iar*um* Amfimacrus dogénad aní roforchongair P*ri*aim fair. „Déntar cobled mor lend", ol sé, „7 gairter na toisigh do chathim na fleidhe. Tinólfatsa míledv do chvmsanad f*orr*v."

[1] Ms. rempha. [2] Sic. leg. Amphimachus.

[Dares c. 39.] IMthvasa im*morro* na tóisech .i. Antinoir[1] 7 Polidamas [168a] 7 Aucligón 7 Amfidamas, o roscáilset asin dáil lotar co mbátar i n-óenimacallaim 7 roairchis cách úadib a immedh *fría* chéile. Ba t*ro*m léo aní roráidhi P*ri*aim, ar bá ferr leis a dílgend féin 7 dílgend na cathrach 7 a athardai oldáas síth fri G*ré*cv. IS and asb*er*t Antinóir „Bái comairle lemsa dvib“, ol sé, „7 ticfad far less di, man bamm imeclach dia rád.“ „Apair-seo éimh“, ar na tóisigh aile, „7 ní ricfa cænn scéoil úainne tar tech, 7 ceped comairle dob*ér*a dogénamne airiut.“ „Tiagar úain“, ar Antinóir, „artúus co hAenéas, co raib acaind isin-comairle. Tánic da*no* Áeneas andóchvm, 7 rofiarfaig díib „cidh comairle is áil dvib do dénvm?“ ol Áeneas. „IS hí da*no* ar comairle“, ar Antinóir, „mádat óentadachsv frinn. Nech úainn do the*cht* co G*ré*caib do acallaim Agm*em*-*noin* 7 mathe na nG*ré*c archenai, co tartar glinne 7 enighe frinn im anacul ógh ar muint*er*i darcend bratha na cathrach 7 dílsighthe ar n-atharda 7 tréoraigthe éolais doib co rígphelait P*rí*aimh.“ Romol cách an comairle sin. Rocuiredh da*no* Polidamas úadhib do acallaim Agm*emnóin*, dég bá hé bá lughu cin f*ri* G*ré*cv, *ocus* roinnis do Agm*emnón* a thechtairecht doléir. Rotóchvirit íarvmríg na nG*ré*c i n-óendáil co hAgm*em*-*nón*, 7 atfet dóib aní frisa-tánic Polidaim .i. do brath na Trói darcend síth 7 charat*ra*idh dóib féisin.

[Dares c. 40.] IArsin, trá, [168b] roíarfaigh Ag*memnón* dona ríghaib dús cedh dogentáis f*ri*sna bráthemhnaib, in tibértáis rátha fríu fó ná tibhértáis? Atrub*airt* Ulix 7 Nestor, nír'bó fír et*ir* do Po*lidaim*, acht as f*or* ceilg thánic. Mádh Pirr im*morro*, ní thorlaicside chucai etir scél Polidaim. O rodheimhnighestar dóib íarvm Polidámas, nách fri scél mbréci thánic, rochuinchidar G*ré*ic comhartha chvcai. Atrubhairt Polidaim „cidh isind úairse ría techt damsa dechastái dochum na Trói oslecfaid Áenæs 7 Antinóir dóirse na cathrach reimhib.“ Atb*er*tatar íarvm tóisigh na nG*ré*c día fegatáis in comhartha .i. caindle adhanta do thaspén*ad* dóib, 7 día cloistís guth Áeniasa

[1] Ms. Antintinoir.

7 Antinóir nofirfaitís al-luga frisna brathemno .i. Antenóir 7 Aucoligon 7 Ippitamas 7 Aenáes 7 Anachis do anacul cona mnáibh 7 m*a*ccaib 7 inghenaibh, cona mbráthrib 7 chobnestaib 7 chocélib 7 cona fochráibib archaenai.

[Dares c. 41.] O rogléset íarvm a córu rogab Polidamas tús rempv dochum na cathrach .i. cosin dorus díanid ainm Scea. Fúarat*ar* íar*um* comartha día comarthaib and .i. cend eich find i n-imdénam uas an dorus.

Tancat*ar* íarvm lucht in bráith .i. Áenaes m*a*c Anachis 7 Antinóir i conde na nG*r*éc. IMth*us*a im*morro* Prîaim, robói ce*ch* rét i fúr 7 i n-erlamha aici do marbad lochta an braith 7 do chathug*ud* darcend na cathrach. Rothinolset íar*um* tóisigh in braith a munt*er*a 7 a coemv 7 a cartiu dochvm an doruis hi tardsat comartha [169a] do Grécaib conid and bát*ar* immon dorus adíu 7 anall. Tancat*ar* G*r*éic fóisin dochvm an dorais díanid ainm Scéa. Lvcht in braith rooslaicset in dor*us* 7 rofhursainset caindle f*ri* háigthe a carad 7 a cocéle, 7 roléicset chuca isin cath*raig*. IS síad so im*morro* na tóisigh[1] roléigset chuca .i. Pirr m*a*c Achíl hi tosuch 7 Diómid 7 Menelaus m*a*c Átir 7 araile toísigh arch*en*ai. Pirr, im*morro*, is é robói ic anacvl a muinntire uile in lochta romairnset an cath*raig*. Rogab, thrá, Antinóir tóisech ria mbuidnibh 7 slóg*ad* na nG*r*éc dochum denna 7 rigimscingi 7 rígpheláti Príaim, dú ir-rabatar forgla thóisech na Tróianda uile. Indarlat dofóethsad an tal*am* fó cossaib ar threise na toilge ron-ucsat 7 ar mét na feirgi. IS ann sin, trá, roimbir Pirr m*a*c Achíl a bruth 7 a baraind 7 a bidbanais f*or*sna Tr*oiandu*. Dorochrat*ar* sochaide díb in n-áidchisin día láim. Doroch*air* and íar*um* Pontius m*a*c Ephrói, *pri*merlabraid na Tróiandai ule indegaid An*te*noir. Doroch*air* and da*no* Coréb céle Casandra ingene P*rí*aim. M*a*ccóem insin 7 ánrad 7 rind n-ága airthirthvascirt in betha. Ní moo andá sechtmain o thánic an chath ... co ronasced dó Casandra. Ní roaccobáir im*morro* et*ir* Casandra a héilniud, *acht* rop[f]err léa a feidligud i n-ógi 7 i ngænus. IS andsin, thra, tárrasair Pirr

[1] Ms. toisidh.

m*ac* Achíl in cathmil*id* i ndor*us* denna P*ría*im, 7 túag dé[f]áebrach 'na láimh, 7 rogab do*no* dorus as cáinemh [169b] 7 is áillem robói isin bith do rindaigé*cht* écsamail cacha tíre co n-imdénvm di ór 7 argut 7 liíg lóghmair. Roraindset íar*um* na mílidh robátar i peláit Príaim íat feisin. Tucsat drem úadhib in dorus ind lis. Rogabsat side ic frithgabáil fri Pirr 7 frisna láechaib arch*en*ai. In fairend aile im*morro* dochót*ar* side f*or* sonn*ach*aib 7 dvmaib 7 chnoccaib togla an denna, corgabsat ic tréndíbricud na slógh, conid immaille notheilgidís forru na gae 7 na claidbe 7 na sciathu 7 na saigte 7 bairne na cloch fo chossa 7 sailge 7 cláradv 7 dromclai 7 ochtaige na ng*ría*nán 7 na taige cláraidh. Robrissiset da*no* benna na stúagdor*us*, 7 rochuirset i cenn na ṅG*réc*, co rothascairset ilmíli dona slúag*aib* fón innas[s]in. Atreachtat*ar* íarvm lvcht na cathr*ach* cohúathmar 7 cohimeclach, codrèmon 7 codéinmnetach. Ní, tráth, conair theichidh acu, ar rolínsat Gréic sráti 7 ch[l]ochána 7 belata na cathrach. Robái, t*rá*, óengáir forfut na Trói. IS *cum*ai nógairtís na mílid 7 nóeightís na curaid, nobuirtís na buirb, nóiaechtaitís na mná, nóscréchaitís na lelaip. Dála im*morro* denna Príaim, rogabsat láich lánchalmai na Troiánda íca dín 7 icá anacul. Fóbíth is ann robói an-roba dech d'ór 7 d'argut, do sétaibh [170a] 7 máinibh na Tróianda. Rogab im*morro* Pirr m*ac* Achíl ic tescad 7 ic timdíbe na comlad co ríacht féin cona sciath tríana lár. Dorat íarsin tafhonn f*or*sna Troia*ndu* robát*ar* ic daingnighud a ndorais. Deithb*ir* ón fóbíth rop hé cend gaisc*id* fer mbetha daréise an lochta lánchalma dorochratar ann f*or*an togailsea antí Pirr m*ac* Achíl díatá f*ur*aithmet svnn. IAr mbris*ed* do Phirr ind imdorais, 7 íar tafhonn na *cum*etaide robátar isin dor*us*, dochvaid isin rígthech co romarbh a m*ac* arbélaib Príaim. Roléci Príam erchor do gái fairseom co ndechaid sechai, fóbíth robo senóir díblide hé ann. Rolá Pirr erchor for Príaim co ndechaid inn 7 co ro[s]sreng archind isind imdai, 7 tall a cend de ic altóir Menerbe. IN-óen chonair im*morro* dochúaid Écvba 7 Poliuxina. Raráith íar*um* Áenaes arcend Polivxína. Dorat im*morro* Écvbv lándílsi na hinghine dó darcend a anaicthe. Rofolaigh íarsin Áenáes

Poliuxinam fó chóim a athar Anáchis. Andromacho immórro, ben Hech*toir*, 7 Casandra ingen Príaim dochótar co rolaigset f*or* altóir Menerbe. Ní rabi *cum*sanadh ann, tra, co find na matne f*or* indriud 7 orcain na cathrach. Roloisced an chathir coraibe tría chorthair tenedh 7 fo smúit déthcha. Robúrestar 7 robécest*ar* [170[b]] Badb úasv. R[o]gáirset demna aéoir úasv chind, ar rop aitt léo martad mar sin do thabhairt f*or* ṡíl n-Ádhaim, fobíth rop fórmach muinntire dóib sin. Mór, trá, an t-anféth 7 in míchostadh robói 'sin Trói in n-aidchi sin. Robói *cri*th ar détaib na lobar. Rotódáiled fuil nam-míled: roíachtset na senóre: roscretsat na nóidein: roéighset na hingena macdacht. Romiimrit, trá, sochaide do mnáibh sáerv sochenívl andsin *ocus* rothaithmigit trílse na fedb, 7 romarbait na slúaigh. Rohinred 7 rohaircedh 7 rodéláraighed an chathir.

[Dares c. 42.] O thánic iar*um* soillse lái arnabárach condrancat*ar* ríg na ṅGréc i n-oenchomairle, 7 dorónsat altug*ud* buide día ndéibh 7 día n-arracht*aib*. Romol Agm*emnon* na slúaghv, 7 roheschongrad úad íarsin crod na cathrach uile do thabairt co hóenbaile, 7 rorand cert fodla dona sluagaib íarná céimennaib 7 íarna ng*rá*daib córaib. Robai comairle íarum icna rígaibh dus ced dogentáis f*ri* lucht an braith, in tib*er*tha sóire dóib fó na tib*er*tha. Rodívcarsat na slóig ule, 7 is*ed* roráidset: sóire 7 córai do thabairt don lucht rothréicset a n-atharda 7 a cathraig[1]. Cec*h* ní, thrá, rogab in slógh día ndóinib 7 innilib, dia sétaib 7 máinib, doratad dóib ule, 7 doratad anacul dóib *con*a cairdib 7 chocélib 7 chomal*taib* 7 cósna huil[i]b rótechtsat. [171[a]] IS annsin, tra, roattaig Antenóir inní Agm*emnon*, co roleicthe dó bec mbriathar do rádh fris. Rochétaig Agm*emnon* dósum. Rotheraind Antenoir f*or* a glúinib 7 rofill fothrí íat i fiadnaisi Agm*emnoin*, 7 atbert fris: „Helena 7 Casandra“ ar sé, „atat i ṅgábud 7 i ngúasacht ar imeclai. Cid is coir libse do dénvm fríu? Ba cóir chenai duibsi anacul dóib ar in degimpidhe 7 ar in degfastine dogniid Casandra duib 7 ar in n-aslach doróne Helena im thidnacvl chuirp Achíl día

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[1] Ms. cathraid.

adhnacul isna scoraib dar sár Ala*xandir*." Dorat íar*um* Agm*em-non* sóire don díis sin .i. do Chasand*ra* 7 do Helena. IS and sin, trá, rogaid Casand*ra* itghe darcend a mathar .i. Écuba, 7 darcenn mná Hec*toir* mac Priaim .i. Andromacho, 7 roinnis do Agm*emnon* am*al* rod-carsat in días sin commór, 7 dob*er*dís degtheist fair 'na écmais. Rochomarlecestar Agm*emnon* anísin frisna rígaib. ISs *ed* deissidh léo a soire don díis sin. Ana fríth and íarvm do dóinibh cenmóthá sin 7 do indmassaib foro-dáil Agm*emnon* don tslúag. Rugéne da*no* Agm*emnon* atlugu*d* búdi dona déib. ISsin choicatmadh lau íar*um* rothinolsat in tslúaig uile i n-oendáil día chinniud ced lathe nógluaisfitís do-chvm a tíre 7 a feraind fadeisin.

[Dares c. 43.] Túarcabset anbtine f*ri*v co nár'bó inimrama dóib in muir. Roansat di*no* isin cathraigh t*rí*a illathibh. IS andsin rofrecáir Calchas nábtar buidig na déi díb. IS andsin [171b] dodechaid im-m*en*main Phirr
chuinchid Poliuxina fo
ía na fochonn romarbha
ingnad leis íarum nach
isin rigthaigh. Téit d
chid co hAgm*emnon*. Tiagar
f*or* a iarair sethnoin nac
O na fuair docuas uadh
Antinoir. O taínic side
al-laim Aigm*emnoin*, adrubair
co rocvinched dó Poliuxina
7 co tuc*ad* il-lamaib Pirr m*aic*
Dochuáid-side do acallaim Aen
innisin dó. Agme[m]n*on* i cúinchid P
écin ois. dorat Áenáes
inní Pol*iuxina*. ar-ropo ecail l
robái do thabairt fo r
7 fó ghin chlaidhib. *Ocus* dos-r
il-láim Agm*emnon*. Co tarat sid
Phirr. Rogab-side íarvm

eb dí f*or* ligv a athar
Ba fercach íarvm Agm*emnon* f*ri* h
Pol*iuxina*. *Ocus* is*ed* atrubairt f*ri*
bad tír na Troia*ndae* 7 ara
f*or* longais. al-loss an gn
dó. Dochuaidh íarsin
f*or* longais cosin lín rolae
longaib a ndech*aid* Alaxa
hinis Citherea. día tu
Helind. ut ante dictum. Robói
.uii. mblia*dna* f*or* nvachommad
fut mara Torrén. ut in
O rochomlói, tra, Áenæ
ais dochóidh Agm*emnon* di
cathbv́adach cathch
mórslúagh 7 *con*a buidhnib
[172a] iar ndíghail a chneite
ide f*or* f*i*rv Assia íar
7 íar milliudh 7 iar slaitt
i]mna sétaib 7 imna máinib
na Troia*nda* féisin a f*or*neurt
aib cíana comaitche fo
ib in betha. Mór mbróin
bái f*or* gnuis Helena do
frisin Trói. Ba móo co
dvba-sin *oldáas* an duba ro
ri ic scaradh fri hinis Cith
Helen*us* im*morro* 7 Casand*ra* inghen
Andromacha ben Hec*toir* 7
Ecub]v ben P*ri*aim. is*ed* rogabsat do
dá cét ar sé mílebh. al-lín
Antenóir *con*a fairaind hi
Troi*andae* cóic cét. ar dib mílibh
é lín rolen Áenáes cethri
óra mílib. IS hé lín da*no* do
do Grécaib la Troia*ndu*, am*al*

[Da]réit. sé míle ar ochtmogait
ocht cétaib míle. IS hé
do]roch*air* o Thro*iandaib* la G*ré*cv ria mbr
ca]thr*ach* .i. sé mile décc ar thrí
cetaib míle. Cét ar ṡecht
is hé lín doroch*air* do G*ré*caib
Hechtoir a oenur. It íat
[toisigh *ll* Diomenus
Carpedon Lepodvm
f*or* meis *ll*
Amentivs *ll*
Cleofinor
righ . . . . . Arcomenus
.
.
.

[172b] Pullixinus, Minon, Antipus, Leontem, Polibétes, Clopenó*r*. Dá ardtóisech domarbh Áenæs .i. Anfimacrus, Neríus. IT hé tóisigh domarb Alax*ander* m*a*c Priaim: Achíl, Palámid, Antilocus, Aíax Locr*us*, Aiax mac Tela*moin*, comthuitim do s*e*de 7 do Alax*ander*.

Literal Translation.

The figures refer to the lines of the Irish text.

1. Jason did that by means of Medea's magic, to wit, bringing Vulcan's four oxen out of hell, and the other things, *ut ante dictum.*

3. Now after the completion of all that work, Aeetes said to Jason: „May it not be well (to her) that taught thee — Medea, my own daughter! She it is that hath done all that", saith he.

6. After this the golden fleece was given to Jason and to the champions of Greece.

8. So then Jason with his hosts began to leave the city and to travel to their own heritage and territory. Medea began to sue on her true covenants, which he had entered into[1] before the kings and heroes of Greece, and before the ~~worthies~~ of the isles of the Tyrrhene sea, to love her[2] always as[3] his one wife. Jason said to her that he would not bring her to his country if she brought her children with her. Thereafter Medea did a deed, sinful, fearful, brutal, to wit, killing her sons for the love and dearness of the beautiful youth and so that there might be no reason for leaving her and not bringing her with him to his country.

17. Thereafter the soldiers bid farewell to the king, and carried off the fleece, and went out of the city. Then they go on board their vessel and rowed along the same way, unto the estuary of the river Cius, past the districts of Troy, till they reached the harbour of Greece. After this they brought

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[1] Lit. as he had bound. [2] Lit. and to love her. [3] lit. for.

their vessel on land and go to have speech of the king Peleas who had set them to the embassage, and they tell their tidings and their adventures from beginning to end; and the fleece was ~~displayed~~ unto him. Peleas gave thanks to Jason and to Hercules and to the crew besides. He bestowed treasures and riches on every one according to his rank, and so forth.[1]

27. Mindful, now, was the hero and the war-soldier and the battle-breacher of a hundred, — the mightiest that hath come of Adam's seed, to wit, Hercules son of Amphitryon, — of the disgrace and of the shame that had been brought upon him by Laomedon, king of the Trojans, to wit, the not giving him the hospitality of a harbour when he was sent along with Jason to seek the golden fleece. Heavy was his heart after this not to avenge himself on the folk that abode in the neighbourhood of Greece, on the eastern border of Propontis, in the east of Asia Minor, (and) that had got a little strip of land in the western angle of Phrygia, overagainst the shore of the Tyrrhene sea. For of the world's warrior-hosts there was none that attained to equality with him. No warrior was there here, who would go further than he to avenge his wrong in far-off, neighbouring territories.

Now here are some of his valiant deeds.[2]

38. It is he, Hercules, that slew the mighty champion with the three heads, in the isle Erythria, in the estuary of the Tyrrhene sea, at the mere of Europe and Africa, right in the west of the world, Geryon, to wit, his name: he withered up the tribes and the races.

42. It is he, Hercules, moreover, that built the two pillars at the Gaditanian Strait, and each of them looking at the other, namely, the pillar of Europe looking at Africa and the pillar of Africa looking at Europe.

45. It is he, moreover, that set his hand to the rock, if perchance he might attain to slaying Cacus son of Vulcan, who

[1] Here a scribe's note: Mailechlann (has written) that little.
[2] This sentence is prefixed by L.

was biding in the middle of the rock, and he flung the rock into the river.

48. It is he that slew Busiris, who was playing the hero beside the river Nile. The latter used to offer up his guests to the river Nile.

50. It is he, moreover, that slew the cruel lion in the great glen [1] in the south-west of the world.

52. It is he that slew the execrable, merciless snake with seven heads, that abode in the Lernean swamp, (and) that withered up and destroyed the north of the world as to human beings and herds and cattle.

55. It is, he, moreover, that laid low Antaeus son of Terra by force of valour.

56. It is he, moreover, that scattered the haughty woman-folk of the Burnt-paps (Amazons), who swayed the Great Asia, the third of the world, with rapine and ransacking, [2] and incursion, so that they ruled the eastern half of the world for the space of thirty years, till Hercules carried off from them the Queen's armour, which he was sent to seek.

61. It is he that did innumerable deeds besides.

62. It is he that brought the golden fleece out of the country of the Colchians.

63. A man, now, that did these deeds, could not bear to refrain from abating [3] Laomedon's pride. Wherefore he went thereafter, to seek multitudes and hosts, to the lights and to the warriors of Greece. He went to beseech the kings and the leaders and the champions of the country to come along with him, to avenge his sigh and his groan.

68. This is (the side on which) he gave his goal and the beginning of his muster, the kings of Lacedaemon, to wit,

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[1] The mountain-valley of Nemea is referred to. For *alt* meaning 'glen' see O'Don. Supp. to O'R.

[2] For *síniud*, I read *siriud*, 'searching', 'ransacking': cf. *rabat slat 7 siriud*, LL. 224b.

[3] Lit. 'did not endure to him without abating.'

Castor and Pollux, the two scions[1] (were) those and the two darlings of the north of the world. He told them, then, what he had come for, namely, to seek an army and a host, to avenge on Laomedon the dishonour and the disgrace that had been inflicted on himself and on Jason, son of Aeson, and on the sons of the kings and princes of the whole of Greece; and he said that the wrong to him, though on him it . . . . (?), was not greater than to all the Greeks and to Castor and Pollux themselves. Castor and Pollux declared that even if they possessed the many races and many tribes of the whole of Greece, and even if they were masters, in the north from the end of the strand . . . . in the south, in the border of Greece and Italy, they would fare with him to form an assembly and a host and to avenge his wrong on every side throughout the confines of the world. Hercules gave thanks for that declaration.

81. Thereafter he fared from them into Salamis, to Telamon the king, and he said to him: „For this", saith he, „have I come to thee, to relate to thee the great shame and the great disgrace and the great insult that Laomedon hath put upon the crew of the ship Argo, and on Jason's host, and on me myself. Now," saith he, „unless that is . . . ., the Trojans will come on raids to plunder and make inroads on Greece. So I desire that thou, like every one, shouldst come with me on a hosting unto Troy." „Not I", saith Telamon, „shall be the first man who will refuse to fight and to contend for the benefit of the land of Greece. I will go with thee, (together with) those that I shall have of friends and of comrades. With us, moreover, shall go the inhabitants of Salamis, whoso shall take spear in his hand and is fit to know how to wield weapons. We shall be ready, awaiting thy message."

92. After this he (Hercules) left a blessing with Telamon.

93. So then Telamon held a meeting with the men of Salamis after him (Hercules), and determined on peace and good will

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[1] *euchraid*, n. dual of *eochair* 'a young plant, a sprout' O'R., if this be a genuine word.

towards him. He proceeded to the prince and emperor of Moesia, to Pelias, head of the valour and pride and haughtiness and kingliness of the men of the north of the world. This he then said to him: „I have come to thee to seek a host to fare into the Trojans' country, for if thou goest on this hosting thou wilt arouse[1] Greeks from the east of the land of Arabia to the shore of the Aegean sea, from the north of Thrace to the confines of Italy in the south. All will arise at thy going-forth, for thou art the chief of splendour and conspicuousness and the sun of the whole of Greece. Arise, then, for the profit of the tribes[2] and races of Greece! For a profit to all the Greeks is this hosting, if one escapes from it triumphant, battle-victorious." „Even if", saith Pelias, „I possessed the men of the earth in the south, from the land of Ethiopia in the north unto India, and from the victory-stones of Hercules and from the rising of the sun, to the eastern point[3] of the south of Europe which strikes against the estuary of the Tyrrhene sea and unto the setting of the sun, I would send them all with thee to mar and to assail the Trojans, to destroy and to burn Laomedon's city. However, all the host that I have shall work with thee. So when thou hast ships and galleys ready send me a messenger, and my host shall be ready then for thee." Hercules then bade him farewell.

114. Then Hercules went into Pylos, to Nestor. He was king therein. He asked tidings of Hercules, for what cause he had come? Hercules replied: „To ask for an army," saith he, „that thou mayst come along with me, with all thy army, in this hosting wherein go the worthies of Greece, to wit, Castor and Pollux and Telamon and Peleus, to avenge the wrong that hath been done to me. If it were on you that shame and disgrace had been inflicted, the men of the world, from the

[1] I read *dofhúsceba*, 3rd Sg. b-fut. act. of *diuscim*. In the Ms. the mark of length is over the *c*.

[2] *tuatha* should be the gen. pl. *tuath*.

[3] I pass over the meaningless 7 (*ocus*) of the Ms.: the whole passage is confused and corrupt.

rising of the sun to its setting, would know my power in repelling it from you.[1] And even if ye had dealings and enmities in India or Scythia or Persia, or in Arabia or in Egypt or in Ethiopia or in Spain or in the Gauls or in Germany or in Alania, I should not be slack to take vengeance for them throughout those outer territories, besides the countries that are nearest to us. Then Nestor answered: „A blessing on every one who strengthens the nobleness and the army of Greece to contend! As to me, however, I will go along with thee when every thing is prepared.“ So Hercules was thankful unto him.

129. Now, when Hercules knew the will and wish of the champions and the heroes, he chose right valiant soldiers of his own country. By him, then, were collected all the ships and vessels and barks that were lying in the country of Greece, from the estuary of the Pontic sea in the north as far as the Arabian sea in the south. He arranged his fleet on (the) sea, and the soldiers and right valiant champions of the whole of Greece he chose unto him, from every point, by means of letters and envoys; and the kings who had promised came unto him with thousands and hosts and armies. Now after the armies and the hosts had come so that they were biding in one stead, the kings took counsel as to whether they should go at night or by day to the port of the Trojans. They settled on this: they went at night into the port of Sigeum.

141. Now when they had entered that port, Hercules and Telamon and Peleus, with a great battalion around them, marched to destroy Troy. Castor and Pollux and Nestor remained with the ships. Thereafter Laomedon was told that a great host of Greeks had seized the port of Sigeum. He arose wrathfully and fearfully, mightily and manfully, with the proud, indignant heroes of Troy around him, and proceeded towards the sea. When they were near to the ships they raised banners (?) of battle over their heads in opposition to the savage, terrible wild beast, around whom had gathered the savage soldiery of

[1] Lit. them.

the north of the world. The Trojans began to fight for their country and their fatherland and their city. So when matters stood thus, Hercules marched to the city. Now they passed by each other, to wit, the road which the Trojans took to the ships was not the same as that which Hercules with his host took to Troy. As to Hercules, he reached Troy and found Troy open, without any one protecting or keeping it. So he set it under a mist and a fringe of fire, and slew all that was fit for slaughter therein, and he gathered the gold and silver, jewels and treasures and goods of the city. No one escaped out of the city but he who fled from point of spear and from mouth of sword.

160. So when they told Laomedon of the onfall on the city, he turned back to the city, and met Hercules, front to front, in the middle of the way. Then indeed did Hercules cast off weariness from his mind, and fulfilled his desire to pour forth the Trojans' blood, and he broke a battle-breach through might of men, on the choice of the worthies of the Trojans around their king: in such wise that Laomedon the king of the Trojans was slain there with his three sons and with his kings and soldiers. Thereafter Hercules went, with great victory, to his ships, unto Castor and Pollux and Nestor. Now after the hosts came together they divided the booty among them. Unto Telamon came Hesione, Laomedon's daughter because of the champions of valour of Greece he was the first hero who entered the city. So when all that came to a end each leader of them went to his land with victory and triumph.

173. Gloomy, uneasy, troubled was Priam son of Laomedon, crownprince of the Trojans and of Little Asia, at the great agony that had befallen him, namely, the burning of Troy and its ruin, its jewels and treasures and goods and booty carried away by Greeks, his own sister borne into bondage and given to Telamon in guerdon of his valour. Sorer than every grief he deemed his father's fall and the slaughter of the Trojans made in the battle and in the city. Disgrace and great shame he deemed the triumphing of the Greeks over the Trojans and

that Phrygia should suffer[1] mockery and honour-scathe. Sure he was that, unless the vengeance should come speedily, it would never come.[2] This is, what he desired, to renew the walls and to make the city secure, and to array armies and peoples. Thereafter he went to consider that to the city of his fatherland, with his wife, namely Hecuba, with his sons, namely 1) Hector, 2) Alexander, 3) Deiphobus, 4) Helenus, 5) Troilus; and Andromeda wife of Hector son of Priam, and Priam's two daughters, namely Cassandra and Polyxena. Many sons had Priam, besides these five of Hecuba's — sons of harlots and concubines. A hundred sons altogether were, it is declared, borne to him, and none of them are reckoned in the royal seed besides those five of Hecuba and other sons who were born of lawful wives and of unions just and legal. The sons, however, that were begotten in illegality and in adultery are not reckoned in the royal race. So after Priam had reached Troy great strong walls were built by him round Troy, so that they were vaster greatly than the first walls. Casemates (?) and mighty bastions were built around it first of all (?). Hosts and mighty multitudes of those that had been scattered throughout Phrygia and Little Asia were gathered together that he might have soldiers strong (and) active to keep and to fight on behalf of the city. That he did in order that foemen might not come upon him into his city without (his) knowledge and without protection by the valiant soldiery, even as they had come upon his father Laomedon. A wonderful royal pavilion was erected by him amidst the city. Moreover, a fair, adorned dwelling, and a mound were built by him on the acropolis and the stronghold of the city, for . . . and for outlooking, and for hurling at foes over it outside. 'Priam's *arc*', that is, fortress, was its name. An altar was consecrated by him to Jove in that royal pavilion, overagainst himself: The gates of the city were carefully adorned by him. These are the names of the

[1] Lit. be under.

[2] I cannot translate the following sentence (*Arapaidhe* etc.).

gates: 1) Antenora, 2) Ilia, 3) Dardania, 4) Ebusea, 5) Thymbraea, 6) Trojana.

211. Now when Priam beheld Troy founded, and trusted the city's strength and firmness, and when he perceived hosts and multitudes ready by him, he felt[1] a longing to fight against the Greeks. Sad he deemed it then that the crowd of valiant heroes and the abundance of warlike soldiers should not be employed in avenging his father and his city. Because those warriors surpassed the warrior-hosts of all the world, both in swiftness and leaping, both in swimming and hurling and feat-performance, both in managing horse and chariot, both in plying spear and sword and in playing chess and draughts. They excelled, moreover, both in form and shape and raiment and splendour and dexterity. Idle it seemed to him, then, when his host was increasing in his city, not to employ them to advantage. He was awaiting what time he should go to avenge his woe,[2] wherefore to him was summured Antenor, a leader and distinguished spokesman of the Trojans, in order to send him on an embassy into the lands of the Greeks, to have speech of the leaders who had come to him (Priam) with Hercules, to wreck Troy, (and) to complain to them of the great injury which they had wrought upon Priam, to wit, slaying his father, burning his city, bearing his sister into bondage, stealing his gold and his silver, attacking his city, (and) without compensation, without making good to him any one of these. Sorer than any thing to him seemed it, not to deliver his sister out of bondage; for if his sister were given to him out of the bondage ~~they would make~~ peace and order. would be made. (Corr.

232. So Antenor fared forth on the embassage, as was enjoined on him: a single ship's crew was their number. First of all Antenor went into Moesia to Peleus. Three days and three nights was he a-guesting therein. But on the fourth day Peleus asked tidings of him, to know what his race was and who had sent him on an embassy. Antenor answered: „I have

[1] Lit. gave around him. [2] Lit. his groan.

come on an embassy", saith he, „from Priam son of Laomedon, from the king of the Trojans. Of the Trojans is my race. To declare and to set forth the vast vexation that Priam suffers from the dishonour and from the disgrace that the Greeks have put upon him, to wit, slaying his father, and burning his city (and) enslaving his sister, without making (any) compensation to him. Yet he would forgive every one of all those things if his sister Hesione were delivered to him out of bondage." As soon as Peleus heard that, anger and grief at that answer possessed him, and he said: „It is audacity and it is great rashness for Trojans to come unto Greeks without the guarantee, without the safeguard of the country, because much of evil have they done to the Greeks." So Peleus told Antenor to go forth out of the country and out of the haven. So Antenor went to his vessel, according to the king's commands. They set their vessel on sea, and fared onwards, past Boeotia, to Salamis. When he came to Telamon, king of Salamis, he set forth his embassy to him, namely, to ask for Hesione of him particularly — for unto him she had been given in guerdon of his valour and war-service — and Antenor said that it was not meet for a daughter of the royal race to abide in bondage and thraldom like a slavegirl. Then Telamon answered and said that he had done no evil to Priam, that it was not he that had caused the expedition to fare forth, and he declared that he would not give to any one the payment that had been bestowed on him in guerdon of his valour. He declared to him then (that he should go) out of the country.

259. After that declaration, Antenor went on board his vessel, and came to Achaia, to Castor and to Pollux. He told them what he had come for, and said that peace and friendship with the Trojans and Priam were better than being at variance with them. If Hesione were given back to him it would be a cause of that peace and friendship. They replied that they had not given occasion of dissension or disunion to the Trojans, for they had not been present at the sacking nor at the burning of the city, nor at carrying away the plunder

thereof. They said, moreover, that it was not they that had Hesione, and if they had her that they would not restore her to Priam. They said, moreover, to him that he should abide no longer in the country, for they supposed that he had come from the Trojans to beguile the Greeks. So then Antenor went forth to his vessel, with great grief and with heaviness. He declared to his people the disgrace and the great shame that had been inflicted upon him by Castor and by Pollux.

272. Thereafter he fared into Pylos, to Nestor, so that he might not err by omitting to go to any of the leaders of the hosting. Nestor asked tidings of him, what was the reason he had come? Antenor declared, „to ask for Hesione, daughter of Laomedon“, saith he. When Nestor heard that, wroth and bitterness against Antenor seized him, and he declared that it was audacity and great shamelessness for Trojans to come unto Greeks, for that Trojans had done evil to Greeks rather than Greeks to Trojans. Mournful was Antenor at the mockery that was made of[1] Priam and of himself and of all Trojans.

281. So when he embarked on board his vessel, he rowed straightway to Troy. After reaching the city he tells his tidings and his goings, from beginning to end, unto Priam. „It is as nothing, now, is to be measured by thee every evil that the Greeks have done to thee up to this time, as compared with the shame and the disgrace and the dishonour that on this occasion they have inflicted on thyself and on all the Trojans. Unless, now, thou repellest from thee that shame thy wealth will not abide till doomsday — unless thou upliftest thy valour over the valours of every one, so that the world's men may know of the vengeance which thou wilt take on the Greeks who have done evil to thee. Every one who shall raise on high the use of valour in the countries of the Greeks will think that there is no leader over you who practises valour and (wins) splendour and renown, unless a full-mighty soldiery shall arise to battle and prey upon Greece, and cause in Greece lamentation on every side.“

[1] Lit. set upon.

That is Antenor's embassy.

295. So all his sons were summoned to Priam, and all his leaders, and all his kings and his soldiers. Moreover then Antenor was called to him, and Anchises and Aeneas and Ucalegon and Panthous and Lampades. So when all the leaders had come to the assembly, Priam uttered a speech of admonition to them after they arrived. „I sent", saith Priam, „Antenor from me on an embassy into the lands of the Greeks, to bid my boon (?) from the Greeks after they had tormented me. I sent (him) for this especially, to know whether my sister would be delivered to me out of the bondage. Not only, however, was she not delivered out of her bondage, but they made a mockery of me myself and of all the Trojans. This, then, is what I desire — hosts and armies to march into Greece to seek Hesione perforce since she cannot be got by consent or for friendship (Or may be they might be thankful to cast her from them in exchange for the booty that would be carried out of Greece), so that the troops of the Trojans may no longer be mocked by the Greeks." Then Priam urgently besought his sons, and encouraged them to be chieftains in collecting everything, in completing[1] (?) the preparation of a host and an army. Though much he encouraged every one, much more he encouraged Hector. Him answered Hector — he is the man who (always) spoke first in the meeting and in the assembly of the Trojans — and said. „I", saith he, „am (that) one of the Trojans who would be most fain to avenge my grandsire and to do what Priam wishes, even though I should fall thereby. Howbeit I dread that deed begun, unless ye carry it to the end, and unless it is completed and brought into port; and the greater is your shame if ye begin and do not complete it. Because the Greeks are more numerous than ye are: multitudinous are their hosts and their peoples and their armies from every side throughout the whole of Europe. And even though it were only a single folk or a single tribe of Greeks, ye have

[1] Lit. 'in putting an end (or head) on.'

neither number nor valour to abide them, besides the mighty multitudes of the whole of Greece. For if the Greeks so desire, Europe's men will arise with them from the sea of Silarus (?) in the south of Italy to the north of the country of the . . . in the outer fringe of Europe, which strikes against the great ocean in the north. If they, the Greeks, desire, there will go to them (and) will rise with them the men of the isles of the Tyrrhene sea, from the point of Pithir (Pelorus?) in Sicily to Pacéu (Pachynus?) and to Posfoir (Bosporus?) to the estuary of the Pontic sea. I desire not, then, to challenge that people, because, of the world's warriors, there are none whose valour is equal to theirs. For they live only in battles and in conflicts and in fights, every tribe slaying and raiding on the other, so that they are the more dexterous in plying spear and shield and sword. Not so the folk of Little Asia. They have not taught themselves (?) to bide in battles or in fights, but in peace and good-will and quiet continually. Ye have not an army like that, wherefore I have no desire to challenge those heroes, to whom of the world's heroes, there is no equal. I will not, however, forbid you (to fight) lest ye say I am incapable of it. So far as concerns me, ye shall not be opposed.[1]

339. Howbeit Alexander was encouraging warfare against the folk of Greece, and said: Let me be leader of this hosting, for ~~ye shall find~~ I know that I shall do Priam's will and bring victory and triumph out of Greece beyond every one. I will rout my foes: I will bring (home) jewels and treasures: I myself will come safe back to my house. Hence it is that I think so; because I was once a-hunting in Mount Ida. I saw (coming) towards me Mercury son of Jove, and three exceeding fair women behind him, namely, Juno and Venus and Minerva. They tell their tales at once. „There hath been made", say they, „a mighty (marriage-) feast, for all the goddesses and gods, by Peleus son of Aeacus; and to that wedding were in-

[1] Lit. 'It shall not be my share, however, that shall go against you.

vited all the deities, both male and female, with Jove son of Saturn, with Apollo son of Jove, with Dardanus son of Jove, with Mercury son of Jove, with Neptune, with Venus, with Minerva, with Juno. Howbeit Discordia, was not brought there at all. Now when there was great glee in the drinking-house, Discordia went to the garden of the Hesperides, and brought thence an apple of gold, and wrote thereon an inscription, to wit, *hoc est donum pulcerrimae deae*, and flung it from her over the window of the house in presence of them all. Thereat the hosts marvelled, and what was on the apple was read out before them. Now from that tale there groweth a great contest between the three goddesses who were the loveliest in the world, to wit, Juno and Minerva and Venus. It seemed to Juno that there was no contending against her, for she was daughter of a king, namely Saturn, she was the sister and the wife of another king, namely Jove son of Saturn. Comely, then, was that woman, both as to hair and eye and tooth, both as to size and fitness and evenness: hair on her, thin below, . . . Two black, dark eyebrows had she, which used to cast a shadow on each of her two cheeks. She did not think that any woman of the world's women could surpass her in beauty. As to Minerva, then, she did not think that anyone could equal her, for the excellence of her form and her shape and her race and her science; for every science that is practised in the world, by her it hath been discovered. Then Venus raised on high her form and her shape and her delightfulness; because from her is every wooing and every love-intrigue that is found in the world. For there was not in the world a woman resembling her, so that ~~all that time men's eyes were unable~~ it is doubtful that, men's eyes would be able to behold her because of her beauty and her . . . pleasantness. Then they went for arbitration unto Jove. „I will not", saith he, „deliver a judgment to you: but go to Alexander son of Priam, who is on Mount Ida — and Mercury shall go before you — so that he may deliver judgment to you." Then the four of them, namely Venus and Juno and Minerva, and Mercury before them, came unto me," saith Alexander, that I might deliver judg-

ment unto them, after each of the goddesses had promised a guerdon to me.[1] Juno then offers the realm of great Asia if I would distinguish her from the other goddesses.[2] Minerva, however, offers the knowledge of everything which man's two hands perform. Venus offers me the fairest wife who should bide in Greece, if she should be distinguished from the other goddess. Now this was my judgment, that Venus was the comeliest there. So Venus will bestow on me, as she promised, the most beautiful wife that abides in Greece."

385. Then said Deiphobus: „Good counsel doth Alexander give, that troops and armies should go into Greece to bring thereout booty and reprisal, so that the Greeks may be thankful to make an exchange."

388. Thereafter, then, Helenus prophecied unto them a prophecy, and said „Foes will come to the Trojans: they will overturn Troy: they will slay the men of Asia, if Alexander bring a wife out of Greece."

391. At the uttering of that declaration, Troilus spake against it[3] — the youngest of Priam's sons was that Troilus as regards age, mightier, however, than Hector in manslaying and splendour and exceeding strength. He almost became mad with encouraging the fighting. „Let Helenus' false prophecy," saith he, „in no wise prevent you." To go into Greece was with them the voice of a hundred out of the mouth of one.

397. Now when Priam knew everyone's wish and desire, and when he perceived that they were all fain to go on the hosting, he sent Alexander and Deiphobus into Paeonia to choose and to collect soldiers, mercenaries and warriors to wend on the hosting. Then was proclamation made by Priam to his people and to the folk of his country in general to come to assembly and counsel. He instructed his sons in that assembly that unto each junior of them his senior should be lord. After this he related to the people every insult which the

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[1] more literally: 'after a promising of reward to me by each woman of them. [2] Lit. women. [3] Lit. prohibited.

Greeks had inflicted upon them, the Trojans. „Wherefore", saith Priam, „I desire to send Alexander with a host into Greece, to avenge some of the great evils which they have done unto us. But indeed, why should not Antenor tell tidings to you, „for he it is that fared into Greece on an embassy." „Truly," saith Antenor, „I am acquainted with Greece. I beheld her heroes and her warriors, and there is no need for you[1] to fear them, since your champions and your men-at-arms and your soldiers are more splendid and more dexterous than the soldiers of the Greeks." „Question, then," saith Priam, „is there one of you who would be unwilling to fare on this hosting?" Then answered Panthous, son of Euphorbus, a leading man of the Trojans and a wonderfully good counsellor, and said in a low voice: „My father," saith he, „declared to me that a man named Alexander would be, when he brought a wife out of Greece, the completion and end of Troy. Because they will come after him with a fierce, fearful host (and) the Trojans will be put under mouth of spear and sword. So that it is the better to bide in peace and in good-will, as is now the case, than to challenge an army and a host that would attack[2] Troy and destroy it." Now when the people heard the opinion of Panthous they uttered a cry and mockery and ridicule concerning him. And they said that what Priam should wish they would do for him. Then said Priam to them, „I desire indeed," saith he, „to prepare the vessels and to gather a host to go into Greece. For if ye act on your king's counsel neither good nor dignity shall be wanting to you." Priam then gave thanks to them all, and left them free to fare forth out of the assembly[3] and to go home. Hector was sent into northern Phrygia to seek a host and army.

430. When Cassandra, Priam's daughter, heard the counsel

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[1] Lit. 'there is nothing for which it would be necessary for you.'

[2] *inrifed* is a scribe's mistake either for *inrised*, the s-fut. sec. sg. 3 of *indriuth*, or *inrithfed* the b-fut. sec. sg. 3 of the same verb.

[3] I here follow the reading of LL., *a* sin dáil.

which her father desired, she began to prophecy what would happen there in future, and she said: „Much evil will there be from that news! The heroes and warriors, kings and prince, chieftains and nobles of Asia will fall in consequence of that resolve.“

435. Then came the time for going to sea, and the building of the vessels ended. Soldiers and hosts came from Poeonia in the company of Alexander and Deiphobus. Hector son of Priam came with hosts and multitudes out of northern Phrygia. Then came the time of scanning the sea. And Priam entreated Alexander to rule[1] shrewdly the host that was sent along with him. Moreover other leaders were sent in his company, namely, Deiphobus and Aeneas and Polydamas. Then Priam announced to Alexander that he should fare forth on an embassy to make peace and good-will between Greeks and Trojans.

445. So when all these things came to an end, Alexander went with his fleet along the Tyrrhene sea, and Antenor before them, giving them guidance.[2] Now it was not long before that time when Alexander fared to the country of the Greeks, and before proceeding to the neighbourhood of Cythera, that Menelaus son of Atreus, a chief leader of the Greeks, was going to the island of Pylos, to converse with Nestor, and met Alexander son of Priam face to face. Great marvel had Menelaus to see the royal host a-rowing. Strange to him was the abundance of the vessels and the great number of the fleet. He was sure that they were accompanying a king's son or a crown-prince. So he did not venture to accost them; but each of them went past the other.

45b ~~450.~~ That was the season and time at which Castor and Pollux, with a host around them, came till they were biding in the neighbourhood of Framia (?), and on that occasion they took with them, to their own country, Laomedon's daughter Hesione.

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[1] Lit. 'that he should do the ruling. [2] Lit. 'knowledge.'

459. In the same day, there was a great festival in the island of Cythera, namely, a festival of Juno. Now when Alexander drew nigh unto the port of Cythera (that Cythera, a great island is it, with a temple of Juno therein), then did fear seize the dwellers of the island at the vast fleet, and they asked who was in the fleet, and whence they came, and why they had come? Then Alexander answered them: „Priam, king of the Trojans, hath sent on an embassy, his son, namely Alexander, to go into the countries of the Greeks, to visit Castor and Pollux."

468. So when Helena, Leda's daughter, own sister of Castor and Pollux, and wife of Menelaus son of Atreus, heard of Alexander's arrival in the port, she came out of the middle of the island, till she was biding on the edge of the strand nigh to the port wherein lay Alexander. Because her mind went forth towards him, and she desired for her(self) the valiant boy, the light and beauty and darling of the whole of Asia, with the gift of shape and form and joyance of the men of earth: the point of battle and splendour and manslaying of the north of the world, from his splendour and his eminence; (him) that had no room in Asia, on the east of the Tyrrhene sea, so that he went westward into Greece and carried off victory and triumph in every game in the assembly of Greece; and no warrior nor lord nor crownprince of the folk of Greece could equal him, so that his fame and eminence spread throughout the whole of Europe in such wise that the ladies of the Athenians loved him for those reasons. Wherefore the queen Helena came to the strand that she might see with her own eyes[1] him whom she had heard of with ears. In that island stood a temple and idol-house of Diana and Apollo, and therein did Helena make her offerings to the idols at will, as was the custom of the heathen on the festivals of their gods and their images. Thereafter Alexander was told that Helen had come to the port. When he heard that, he went vehemently to behold

[1] Lit. with eyes of head.

her form. So when he beheld her, he loved her much, for of the world's women there was not a woman who resembled her as to shape and make, save only Priam's daughter Polyxena. He found not her equal in dignity and in conspicuousness and in loveliness; wherefore Alexander son of the king of Troy loved her, so that every joint and every limb in him was full of passion for her. Then Alexander came in front of the lady, to shew forth his form and habit, his garment and vesture, because it was an embroidered (?) vesture that he wore,[1] with its adornment of ridged red gold, with its array of precious stones around him on the outside, and against his skin a noticeable tunic of the silken cloth, with its separate fringes of refined gold. Stately and proud was the kind of pace with which he came[2] to behold the women. When either saw the other of them, they remained a long time, each of them a-gazing at the other. Such was the greatness wherewith they each loved the other that they had no desire to separate till death. Then Alexander enjoined on his people to be prepared and to be ready to loose their vessels when night should have come. So when the night fell, Alexander with his people went to attack the idolhouse and they lay hand over it. They took Helen with her ladies with them to their vessels. Helen, truly, was fain of that. Now when he had finished the raid on the idolhouse, and the outraging of Venus and Apollo, and the bearing away of Helen in elopement, the folk of the city heard of that. They come from every point. They deliver a strong assault on[3] Alexander, in order that their queen might not be taken from them, in such wise that men were slain[4] contending with them. Thereafter that was told to the crew of Trojans who were biding in the vessels. These came out of their vessels stark naked, and they took their arms on them, and they made an onfall on that stead and seized all that was therein of booty and of wealth. Then they embarked in their vessels and ran

[1] Lit. was about him. [2] Lit. which he brought with him.
[3] Lit. conflict to. [4] Lit. there were dead men.

round to the port of Tenedos. When they came to that port Alexander began to soothe Helena, for she had fallen into gloom and into great grief because of parting from her land and from her country and from her own people. Then Alexander sent envoys to Priam to tell him tidings of what had come to pass there. Now when it was announced to Menelaus, who was biding in the island of Pylos, that his wife had been carried off in booty by Alexander, and that the island (of Cythera) had been wrecked, he went at once to Sparta[1], and his brother Agamemnon was summoned to him, and he told him of Helen, namely, that she had been carried off by Alexander, son of the king of the Trojans, in elopement and in flight.

524. For the present, he, Alexander, went with his wife and with the great booty he had taken, to Troy unto Priam, and he told his tidings in order, from the hour he went on (his) way to the hour that he came back. So gladness and great joy took Priam, at the tale which Alexander made; for it seemed to him that the Greeks would be thankful to exchange and barter the booty and the women, namely Hesione for Helen. It happened that that was not so.

531. Now when Priam beheld grief and gloom and weariness (?) on Helen's countenance, he was consoling her and encouraging her and promising her that (every thing) should be according to her will, and that it would not be worse for her to abide in Troy than to abide in Lacedaemon wherein she had been before.

535. Howbeit, as Cassandra Priam's daughter beheld this Helen, she began to prophesy and foretell all that would be thereafter[2], the slaying of the host, and the cutting off of the leaders, the fall of the kings, the destruction of the princes, the beheading of the battle-soldiers, the overthrowing of the champions, the plague-fall (?) of the old men, the destruction and burning of the city, the devastation of the land and the country

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[1] Lit. till he was in Sparta.

[2] Lit. 'ahead': archiunn (gl. ante) Z.[2] 611.

and the territory. „Verily," she saith, „heroes and warriors and battle-soldiers will be lying under hounds and ravens. The fields will be full of the bones of the heroes, of their heads, of their haunches, of their forks, in such wise that it is doubtful that any one will be able to pass over the plains of Troy from the abundance of the heaps of bones in every plain. Because of thee, O virgin," saith Cassandra, „men of Europe and Asia shall fall."

546. That is the prophecy of Cassandra to the Trojans.

547. So from that tale there came to Priam anger with Cassandra, and a palm was put against her mouth.

549. Now when Agamemnon came to Sparta he was consoling and encouraging his brother. „Let not weariness or grief bide on thee," saith he, „for thy honour-price will be exacted,[1] and thou shalt not be in disgrace. For the mighty men of the whole of Europe will arise to avenge thy sorrow,[2] and they will avenge it even as if it had been caused to each one of themselves." This then was settled by them, to send throughout the whole of Greece to muster the hosting of Greece, to proclaim war on the Trojans. This was announced by them, first, to Achilles and Patroclus, the two kings of the Myrmidons, and to Neoptolemus king of the island of Rhodes, and to Diomede king of the island of Argos. When they came unto Agamemnon and were biding in Sparta, their six[3] captains made a confederacy and an alliance and a ~~bond~~(?) of league and union, and they declared that they would do no other business before going with hosts and armies to avenge on the Trojans the great dishonour which they had brought on the Greeks. Then they ordained Agamemnon as emperor and overking above them all. They afterwards sent messengers to the Greeks, to collect and muster the whole of Greece from the eastern extremity of the Alps in the south unto the confine of Thrace

a round circle or fol
q. a round robin

[1] Lit. made.

[2] Lit. sigh.

[3] Lit. their hexad of captains. The *ocus* seems an error.

and Alania in the north, from the east of the land of the Macedonians in the west to the shore of the Aegean sea in the east, in order that they might have frequent meetings and assemblies and congregations in every district, that they might have boats and barques and vessels ready, and that they might be in their armies and in their battalions in the harbour of Athens and then fare forth on one track to Troy, to take vengeance for the outrage upon them.

572. Now Castor and Pollux, after hearing that their sister was carried off in elopement and flight by Trojans, went in their vessel to sea to voyage after their sister. They then coasted by the Lesbian strand, till a storm forced them towards land, and they put their vessel on shore. Then Castor and Pollux passed away, and no one knows how they fared after that. But the gentiles say that they were turned into two stars, and that Gemini are their names in heaven. Apparently, however, they were drowned a drowning in the storm. Howbeit, the Lesbians were a-seeking them in boats and in vessels, and searched minutely from the estuary of their land as far as Troy, and they found not. Even though the Greeks had lost from that expedition only those two champions and those two points of battle, great were the loss unto them.

584. Now when this news had spread throughout Greece, namely, that Helen was carried off in elopement, there was a great commotion throughout the whole of Europe from the lands of the Maeotici to the estuary of the river Rhine. That news boiled up in the whole of Greece, forasmuch as every tribe and every race therein felt the disgrace as if it had been done to themselves. So there were frequent assemblies in every tribe, and everyone's messages (?) went to the other to know when it would be fitting for them to wend on their way; and the implements of the way were gotten ready for them, both vessels and sails and ropes, both food and raiment and cattle (?). The Thessalians harnessed their steeds and their studs to bring them to the border of the sea. The hauberks and helmets of the Myrmidons were cleansed from

their rust and dirt. Their spears were armed so that they might be keen for the spoiling of foes and foreigners. Their swords were made sharppointed and their shields were adjusted (?) before wending on the way. The garments and weeds and clothes of the Athenians were made ready. Now there was one cry throughout the whole of Greece because they divided themselves. Some of them in woods a-felling the timber, so that no one heard another's voice by reason of the abundance of the wrights and the serving-men a-cutting and hewing and chipping the trees. Another party of them in forges making arms and things of iron, namely, making swords and hauberks and shields, pointing and shaping[1] their weapons. There was no one, now, in the whole of Greece without a work in that kind. They were full of leaguers and encampments from the eastern border of Rhaetia in the south-east to the west of the land of Thrace on Propontis in the north-east. The Athenians were biding there in a leaguer. The Peloponnesians (?) and Mycenaeans and Lacedaemonians were biding in one stead. Argives and Danai and Pelasgi were (there also). Folk of Thrace and Arcadia and Thessalia and Achaia and Boeotia were there. The Macedonians and the Myrmidons and the Ionians were there. There were the Galatians and the . . . and the Aeolians. The gathering of Greece was nothing to the muster that was in the islands of the Tyrrhene sea. Hardly (?) was an equal number left[2] in them from the waves of the Adriatic sea to the Maeotic marshes. These are the islands wherein was that muster: namely, in Crete and in Cyprus and in Rhodes and in Pylos and in Salamis and in the islands named . . . and the isles . . . and the isle . . . There was, besides, a great gathering in Corcyra and Ithaca . . . Cythera, Calaureia (?), Carpathus . . . Aegina . . . Macris . . . Scyros and in Peparethus and in Lemnos and in Thasos and in Imbros and in Scyros, and in other islands besides, which win (?) fame and eminence.

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[1] slaide: cf. du-slaid (gl. plasmantis) Ml. 140[b].

[2] Perhaps the scribe has omitted *ma*: *if* an equal etc. Sic LL. 232[a].

And it is related that hosts and multitudes came even out of[1] the border-lands that are in the neighbourhood of the Greeks south and north and west. Then came the terrible bands of the Etruscans, who are in the north of Italy, whose valour excels the world's children. Now when the people of Dalmatia and Dardania and Istria and Pannonia and Rhaetia came, there also came the valiant people who dwell in the northern fringe of the world, to the north of the river Ister, namely the champions of Dacia and Alania. Then too came Dromantauri (?) who dwell at the estuaries of the Maeotic (marshes). Then came . . . Then also came Melachli (?), noble . . . of those hosts. There came, besides, Hippemolgi and . . . and Grunaei and Neuri and Agathyrsi.

635. Now there was a gathering of a mighty host to the harbour of the Athenians. Many troops and companies came there. Many of the kings and the captains and the lords and the mighty men and the champions of valour of Greece came there. Many bands and hundreds and thousands came there. It is hard to say[2] that the whole of Europe did not arise there, with its hosts, with its kings, with its tribes, with its races. If any one should behold the Tyrrhene sea, how it was specked with ships and vessels and galleys, pleasant were his view! To the folk who were biding on the hills and shores of the Athenians, it was enough of the earth's delights to observe the fleets and the hosts and the troops of sea and of land, to wit, seeing every crownprince and every king and every captain, in his royal march, seeing every soldier and every champion under arms, and espying the side from the sea: the oars at the rowing and the many-coloured sails of every land, because there had been collected all that there was of ships and vessels in the territory of the whole of Europe and in the isles of the Tyrrhene sea. So that ranks of them were made by the edge of the strand of the Athenians, to carry the mighty host of the whole of Europe towards Troy.

[1] For *isna* we should probably read *asna*.

[2] Literally, It is a share of pain.

Now this is the number of ships that went [with] each captain of the Greeks in this fleet.

A hundred ships, this was the crew of Agamemnon son of Atreus, out of the lands of Mycenae.

Menelaus son of Atreus out of Sparta, sixty ships.

Arc[es]ilaus and Prothoenor, two kings of Boeotia, fifty ships.

Ascalaphus and Ialmenus ex Orchomeno, thirty ships.

Ajax, son of Telamon and Hesione daughter of Laomedon,

with six captains, namely Teucer his brother out of Buprasium, and Amphimachus and Diores and Teseus (leg. Thalpius) and Polyxenus, fifty ships their number.

Nestor out of Pylos, eighty ships.

Thoas from Aetolia, forty ships.

Ajax son of Oïleus out of Locris, thirty ships.

Nireus out of Syme, forty ships.

Antiphus, Phidippus and Thoas out of Calydna, thirty-six ships.

Ulysses, or Odysseus, out of Ithaca, twelve ships.

Protesilaus and Podarces out of Phylace, forty.

670. Eumeles out of Pherae, ten ships.

Podalirius and Machaon, two sons of Asclepius out of Tricca, thirty-nine.

Achilles and Patroclus, two kings of the Myrmidons, out of Phthia, fifty ships.

Tlepolemus out of Rhodes, nine ships.

675. Polypoetes and Leonteus out of Larissa [recte Argissa], forty ships.

Diomedes and Euryalus and Sthenelus out of Argos, forty ships.

Philoctetes out of Meliboea, seven ships.

Gyneus out of Cyphus, twenty-one ships.

Prothus out of Magnesia, forty ships.

680. Agapenor out of Arcadia, forty ships.

Mnestheus out of Athens, fifty ships.

Now, the number of overkings of the Greeks, that are here enumerated is forty-nine kings in all.

684. Thereafter, then, all came to the harbour of the Athenians, and all his captains were summoned to Agamemnon to counsel him as to what they should do. So when the captains had all come into one place, Agamemnon declared to them that some of them should go to Apollo, to inquire of him how the hosting would turn out, whether it would be prosperous, or whether it would be passable at all. Every one praised that counsel, and Achilles and Patroclus fared forth to that end. So when they had come as far as Delphi, Apollo's temple, they asked tidings of the image. Apollo replied to them that the expedition would turn out well,[1] for they would return to their home battle-victoriously at the end of ten years after marching on Troy. Achilles offered great offerings to Apollo in that stronghold. Now, when Achilles was making the offerings in the temple, then came Calchas, son of Thestor, with gifts and offerings from the Trojans to Apollo. He entered the temple and asked tidings about the Trojans urgently, what kind of end they would have of their warfare and contention against the Greeks. Apollo answered that Troy would be overturned at the end of ten years. When Calchas heard that, he came to Achilles and made his union and friendship with him, and they (both) went to the camp of the Greeks. They related their tidings and their adventures. Now when all these things had ended, Calchas told his people to put their ships on sea and on ocean. The hosts did that for him. Ascalaphus and Menelaus were put before them that they might be guides to them straightway towards Troy, for they had been previously in Jason's vessel.

708. First they fared to a certain island, which was under Priam's yoke. They wreck that island. Thereafter, then, they came to the island Tenedos, a place wherein were the treasures and jewels, gold and silver of Priam and of the Trojans. All

[1] Lit. that meet would be the going of the expedition.

the human beings whom they found there the Greeks put under mouth of spear and of sword. All the treasures and jewels which they found they gather together. Thereafter, then, came the kings of the Greeks into one place, to Agamemnon, to take counsel as to what they should do.

715. This is the counsel they came to,[1] that envoys should fare from them on an errand to Priam, to demand Helen and the booty which Alexander had taken out of the island Cythera. The messengers, namely Diomede and Ulysses, came to Priam and declare their message to him diligently.

719. Now while they were about these matters, Achilles and Telephus (a son of Hercules) were sent to harry Mysia. Therein was Teuthras king. When they came to Mysia they wreck the land, they gather the booty and the cattle of the land to one stead. The hosts and multitudes of the land awaited them round Teuthras, round their king. Teuthras challenged them to single combat. When Achilles heard that, he cast his travelling dress from him and donned his battleweed of battle and combat. He donned, in sooth, his hauberk of twice-melted iron and his crested, shapen helmet on his head. Then he came throughout the host of the Mysians like a fierce-woundful lion worried on account of (?) his cubs, or like a furious bull to which an evil blow is given. He gave a cast of a great broad-blue lance at Teuthras, in such wise that the head went through him from the one side to the other, and Telephus son of Hercules came to him and put his shield to ward him just when the battle-soldier had begun to destroy him. Because he had given a night's hospitality to Telephus and to his father, namely Hercules, therefore he, Telephus, came to him. So when Teuthras expected death he bequeathed his realm to Telephus, because it was Hercules that had given the kingdom to him and slain Diomede (*sic*), and given his heritage to Teuthras. Therefore did Teuthras bestow his kingdom on Telephus. Then Achilles installed Telephus in the

[1] Lit. made.

kingdom that he might furnish a tribute of corn to the Greeks to support them so long as they were engaged in the destruction (of Troy). It was fulfilled even so. Then Telephus remained in Mysia and Achilles[1] went with booty and with great wealth unto the Greeks to the isle of Tenedos. He tells his tales and adventures from beginning to end to Agamemnon. He too was thankful.

744. Now as regards the envoys, namely Diomede and Ulysses, they declared their messages to Priam, namely, that they had been sent by the Greeks to demand Helen and the booty besides, to make peace and friendship between them, so that the Greeks might go back to their home. Hardly (?) then could (?) Priam answer these words; but he only said in his mind „Do ye take heed," saith he, „of what hath been done to me, namely, killing my father, burning my city, carrying off my sister into slavery?" „I will not make peace," saith Priam, „with them. They shall not take away women or booty." He ordered the envoys to go out of the country. „Truly," say the envoys, „we do not know whether the counsel which thou takest is meet. It will be hard for one small tribe in the world to slay and strike against the folk of the whole of Greece with its army." „The greater," saith Priam, „will be the fame and renown of the few that will carry on a noble warfare against that mighty host." „This warfare will turn out ill for thee," say the envoys. „Thou thyself wilt fall therein, and thy children and thy friends will fall." „Not much does that alarm me,"[2] saith Hector. „It will be an uprising of soul and a foundation of my fame after me. I will slay hosts and multitudes. Heads and feet and bodies and necks and waists will be cut and carved by the point of my sword. Full will the whole of Greece be of gloom and of sorrow, for the sons of their kings and their captains and their nobles will fall at my hands."[3]

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[1] The scribe has obviously omitted Achíl after dochóid.
[2] Lit. ~~on myself is that.~~
[3] Lit. from my deed.

„How wilt thou do that?“ say the envoys, „for heroes of thy likeness and fashion will bide at the end of the drove (?) against thee? For heroes there will be in plenty to whom attacking thee will be a pleasure. There will be no seeking for heroes fit to forbid and overcome thee.“

768. „Not thus shall it be,“ says Hector, „for I shall be a . . . in combat against each man of them. Their weapons will not clash against me because of the excellence of the defence.“

771. Then the envoys turned to the isle of Tenedos, to the camp of the Greeks. Agamemnon asked tidings of the envoys, what kind of country they had gone to, and what the gallantry of the heroes, what the strength of the walls, what the steadfastness of the city? „In truth,“ say they, „though there were seven tongues in the head of each of us, we could not set forth everything that we beheld. For the Trojans excel the men of the world in form and shape and raiment. Woe to him who shall destroy them, woe to him whom they shall slay (?), woe to him who shall slay them and shall be victorious over them and lay them low!“

780. Now when this gathering of Europe on a hosting towards Troy to devastate it, was announced [to the Trojans], they went to seek armies to their neighbours and to the over-kings of great Asia; and their kings and their captains came with hosts and multitudes to help the Trojans.

Then went Fundatus[1] and Amphicastus[2] two kings of Zelia.

Then went Carus and Amphimacus and Nestius[3] with hosts of Colophonia.

Then went Sarpedon and Glaucus with the host of Lycia.

Then came Hippothous and Cupesus, two kings of Larissa.

Then came Renus from Ciconia.

Then came Pirus and Acamas with warriors of Thrace.

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[1] i. e. Pandarus.

[2] Made up of Amphius and Adrastus.

[3] i. e. de Caria Amphimachus Nastes.

Then came Ascanius and Antiphus and Phorcys with great hosts out of Phrygia.

Came Epistrophus and Boetius from . . . There came Pylaemenes with a great host out of Paphlagonia.

796. Then, too, came Perses (and) Memnon with innumerable hosts from Ethiopia, chief of consultation and captain of all Asia.

There came Rhesus and Archilochus with the host of Agrestia.

Then came Epistrophus with numerous troops from Alizonia.

800. Now when all these had arrived, Priam chose a single captain of manslaying over all these hosts, both in the middle and in the outside of them, to wit, Hector. Every man had authority after the other, that is to say, Deiphobus after Hector; Alexander after him; then Troilus; then Aeneas; lastly, Memnon. Then, moreover, proclamation was made by Agamemnon to the kings of the Greeks to come to take counsel concerning the answer which the envoys had brought with them from Priam. When they were at the council, there came Nauplius Palamedes, (i. e. son of Nauplius) from Zona (?) out of Cormum (?) with a crew of thirty ships. Great welcome is made to him. He was excusing himself for not having come at once to the port of Athens, (saying that this was) because he was in heavy sickness, and when it ceased upon him he came.

811. Thereafter he went into the council, and the Greeks said that this was the proper advice, to attack (?) Troy by night. Palamedes did not allow that, but (he said) that they should break upon the Trojans in the light of the day, and besiege[1] the city afterwards. Every one lauded that advice. Then at the end of their council they appointed Agamemnon as overking and chief captain of them all. Then they sent envoys and travellers (?) from them into Mysia and into other lands besides.

818. Agamemnon proclaimed to the kings and to the soldiers and to the whole host that they should set their ships

[1] I take *saighe* to stand for *suidhe*: cf. ac iomsuide immon mbaile, 4 Masters A. D. 1527.

and barques on sea to row towards Troy. And he began to encourage the heroes and the champions of valour and the battlebreachers of hundreds to fight a fight edgeful, bloody, angry, truly severe, against the heroes of the terrible Asia.

823. Thereafter the host arose, and loosened their ships' cables, and left the island. They went straight towards Troy.

825. Now the earth, from sunrise to sunset, almost trembled, and the Tyrrhene sea almost came over its great plains, with the mighty rowing made by the crew of the thirty and eleven hundred ships and galleys. That was reasonable, for the folk that were on board this fleet were the points of conflict of the world's men, and the choice of the whole seed of Adam, and the greater part of the battle-soldiers of the men of earth. Because then was the world biding in the midst of its age and its indignation, its mobility and its haughtiness, its battles and its conflicts. Then its men were strongest and its soldiers were bravest, at the time this hosting fared forth. Wherefore there had been nothing equal to those heroes from the creation of the elements, as regards valour and prowess, save only that Hercules was not there, the hero who excelled every one.

836. With regard to Priam, however, he put messengers to espy and to survey the ships and the hosts themselves, what time they would come from the Tyrrhene sea to the port of Troy, so that battalions might be ready before them to safeguard the city.

840. Now when the look-out-man cast an eye over the sea, he beheld a marvel: the sea was specked with ships and galleys and pinnaces. He beheld the vast wood, over the ships and over the heroes' heads, of the lofty, magnificent (?) masts of the world. He beheld above the masts the varieties of the many-coloured sails of different colours of cloth of every country. Then he went with information to Priam. Priam asked tidings of him. Then he said:

847. „Meseemed as I looked,“ saith he, „that there appeared to me on the sea a heavy thickish mist and a gray

vapour dark and dim, that is spread to the clouds of heaven, so that heaven over their heads was not near, and that sea under the ships was not near, for darkness filled the void from heaven to earth.

851. „Then there appeared to me the sound of a keen tempestuous wind. Meseemed that it would cast down the forests of the world, even as the blast of Doom.

853. „I heard the noise of a mighty thunder: meseemed it was the heaven that fell, or the sea that ebbed away, or the earth that split into many parts, or as if showers of stars were falling on the face of the earth."

856. „*Ali*! what is that?" saith Priam.

857. „Not hard to say," saith the messenger. „The thickish gray cloud which I beheld over the sea, is the breaths of the heroes and the champions of valour that filled the face of the sea and the hollow (?) which is between heaven and earth, because the steam and boiling of the keen-edged wrath arose in the forebreasts of the valiant heroes, wherefore they turned their wrath upon the rivalry of the rowing, so that it filled (with their breath) the air above them.

863. „The noise of the rough wind which I heard is the sighing and panting of those champions, with the fatigue of the rowing and with mutual envy of a leader's contest.[1]

866. „Now this is the thunder which I heard, the gnashing and grinding of the soldiers' teeth, and the . . . of the oars, and the crashing of the sculls, and the falling of the benches, and the breaking of the masts, the sound of the spears and the swords, and the clashing of the shields, the bundling (?) of the arrows, the clang of the helmets and the hauberks, at the greatness of the rowing and of the . . . which the soldiers . . . on the oars in the rowing. Such is the strength of the hands that ply the oars that the barques and the galleys tremble with their crews and their companies, with their barrels (?), with their boards, with their arms."[2]

[1] The meaning seems to be 'of a contest for leadership.'

[2] Here a scribe's note: 'Bad is that, O ink!'

876. „What else beheldest thou?“ saith Priam.

877. „I beheld thereafter the diversity of the many-hued raiment, with the beauty of every colour that spread over the whole sea. It seemed to thee that the whole sea was specked with many-coloured awnings. I have not seen any colour in the world that was not there, both gray and blue and red and green and purple, both black and white and dun and yellow, both speckled and brown and motley (?) and red.

883. „I saw thereafter the rising of the sea on high in the semblance of lofty mountains.

885. „I saw each mountain after the other. This is my estimate, that each mountain and each wave of them would spread over all the Trojans.

887. „Then there appeared to me the prows of the barks and the galleys, and the beaks of the vessels, and the heads of the soldiers.

889. „There appeared to me the garments and dresses and brooches of the kings and the captains. I beheld the weapons (?) and the wood and the spear-forest of the lances and the pikes out of the prows and beaks of the ships.

892. „I beheld the crowd and shed of the hard shields, with their covering of plates of gold and silver around them, along the edges of the ships all about. The glittering of the arms would strike mine eye from me, and the brightness of the gold and the silver, and the ornaments of the lances and the ivory-hilted swords and of the green spears with their neck-rings and of the shields with their plates and their adornments of gold and silver. The diversity of the many-coloured raiment, this is the spread sails that were over the ships and the barques.

900. „The great storm which came into the sea so that the waves were like mountain-peaks, is the wave-roar of the . . . from the beaks and bows of the barques and from the blades of the oars and from the sides and the stems of the ships. This event will be cause of quarrel. Many will be the dead. Many will be the bodies defiled under hounds and birds and ravens on each of the two sides. Rough will be this

conflict which the men of Asia and Europe will fight. The breath of the Ethiopian will meet with the Thracian; in such wise that they will be . . . Furious will be the mutual smiting which the foreigners will cause, the Persian from the east of the world, the Macedonian from the west thereof. Alas that there was not a 'honey-tongue' who would make peace with the Greeks in such wise that they would turn from the place wherein they stand!"

912. Even while they were so speaking,[1] the host came into the port of Troy. They filled the harbour with ships and galleys. Hector, however, held the harbour against them till Achilles came, of whom was said *is totum exercitum euertit.* The same man is sent to spy and to cast an eye over them, and he went and beheld the courses of the bands and the battalions, every battalion and every host round its king and round its captain, issuing forth out of the ships.

919. He then declared to Priam the form and shape and habit of every king and every captain, every warrior and every soldier of the Greeks.

This is a defect in[2] the book.

922. . . . hunting Alexander, so that Aeneas put his shield behind him and saved him from the hands of Menelaus. Thereafter Alexander went to the city. *Nox praelium dirimit.*

925. On the morrow the champions of Europe and of the Greeks went ~~before the battalion of~~ the Trojans. Terrible, in sooth, was the kind of rage and wrath and conflict which they brought with them into the battle — Achilles and Diomede in the forefront of the battalion of the Greeks, Hector and Aeneas in the forefront of the battalion of the Trojans. This is what the captains of the Greeks brought with them (into the battle) — the overwhelming of Hector if they could. Bitter, in sooth, was the attack which they delivered. Furiously in that battle bellowed the valiant stags of Asia and Europe.

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[1] Lit. on these words.

[2] Lit. on.

Then the mightiest heroes went according to (their) power[1] against their foes. Horrible were the signs that were there, namely, the shining of the swords and their sparks, a-cleaving the shields, the white cloud of the bucklers,[2] the smiting together of the glaives and spears and arrows against the hauberks and against the helmets, the crash, then, and dashing together of the bosses beaten by the swords and by the warlike battlestones and by the broad green lances in the hands of the valiant heroes. The air above them was specked with the hurlings of the diverse weapons. Then there were jets of blood innumerably pouring out of the limbs and joints and members of the heroes, so that they filled the furrows and hollows of the battlefield. A close combat fought the four royal soldiers, namely Achilles and Diomede, Hector and Aeneas. They hewed the hosts between them. Achilles and Diomede were cutting off the Trojans from the forefront of the battalion of the Greeks: Hector, however, and Aeneas were cutting off the Greeks from the forefront of the battalion of the Trojans. They wrought upon the hosts so that many hundreds fell on each of the two lines of battle. What Hector alone on this day did of mighty deeds were much to be in tales and stories till Doomsday.

950. Exceeding much is it to count what kings and lords and champions he laid low; besides whatso fell by his hand of rabble and common folk, this is innumerable. Cruel, in sooth, were his deeds, as he went terribly through the crowds of his foes and left horseloads[3] of the corpses in front of the Greeks. He made a warlike fold of the bodies of his foes all around him, so that he had a strong rampart overagainst the Greeks. On the other side Achilles was cutting down the hosts, slaying the troops, so that great multitudes of the nobles of the Trojans fell by him. Moreover Aeneas and Diomede killed many very valiant men on each of the two sides.

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[1] *darcenn cumaing*, also in 1367, lit. pro potestate: cf. Lat. *pro virili parte.* [2] which seem to have been chalked.

[3] *martlaige* seems a scribe's mistake for *marclaige*, acc. pl. of *marclach.*

960. Then came Archomenus, — a royal soldier, he, of the Greeks, — ~~by virtue~~ with intent of sword against Hector, so that his lion's rage came to Hector and he gave him a blow of his sword, and made two divisions of him. Now when Palemon saw that, namely that Archomenus had fallen by Hector's deeds, he went furiously, martially after Hector. Hector turns against him and gives a terrible rush towards him, so that Palemon fell by him in that place. Then Epistrophus came to contend against Hector, and he gave a cast of his broad gray spear at Hector, but Hector put that past him. Then he directed the lance unto him, and it went into his shield and passed through himself after splitting the shield from bottom to top: so thereof did Epistrophus die at once.

972. Then Schedius went before Hector to seek his renown. He was sure that the world would be full of his name if it should happen to him that Hector fell by him. Howbeit Hector came against him terribly, fearfully, and left him without a soul. Elephenor came to contend against Hector, and cried a venomous execrable cry at him. „The man,“ saith he, „that comes before thee now will slay thee and separate thy soul from thy body. Glad of thee will be the beasts of the desert and the birds of the air.“ „Against thyself all that shall turn,“ saith Hector, raising the spear that lay in his hand, and giving a thrust at Elephenor in such wise that it passed through him into his gullet, and he fell to the ground. Hector runs to him and carried off his harness and his head. Thereat came Diores to him: „Thou shalt not,“ saith he, „bear away that harness without a contest. Thou wilt not find me the same[1] as the heroes who have done battle against thee hitherto.“ „Be it afterwards that thou boastest,“[2] saith Hector. „We come to know it,“ saith he. Then they fight. Diores fell there by Hector after being wounded exceedingly.

987. After those people, then, Polyxenus began a contest with Hector and fell by Hector. Came Idomeneus in like manner. Hector parted not with him till he slew him.

[1] Lit. I shall not be the same to thee. [2] a mere guess.

990. So Hector on that day slew in single combat eight of the mighty kings of the pure scions of Greece, besides what he slew of valiant soldiers, whose name wins fame and renown. On the same day Aeneas son of Anchises laid low in single combat two royal soldiers — Amphimachus and Nireus their names, — besides what he slew of the rabble. Howbeit, Achilles slew three captains of the Trojans by dint[1] of valour, to wit, Euphemus, Hippothous and Asteropaeus. Terrible, in sooth was Achilles' appearance on that day. Round his head (was) a crested helmet, from which spears and swords and stones would rebound. A hauberk well-braided, many-looped, strong- . . . protected him from ear to ham. A soldierly claymore in his hand, which hauberks and helmets could not resist, because of its keenness and its sharpness and its cuttingness. On his left, a hard-keen curved buckler, wherein would fit a three years' boar or a couple in bed. Full from edge to edge was it of the forms of unshapely dragons, and of the forms of the beasts and wondrous monsters of the world, of the many portentous shapes of the earth. There was, moreover, in the inscribing of the shield an image of heaven and earth and hell, of sea and air and ether, of sun and moon and the planets besides that run in ether. In the world there was not a battle-weed of battle or conflict or combat like this weed of Achilles. Because it is Vulcan, the Smith of Hell, who wrought that armour of Achilles, after he had given his own armour to Patroclus, before fighting with Hector: so Hector slew him in the form of Achilles, and stript him of Achilles' raiment; wherefore Vulcan thereafter made this venomous armour for Achilles, in order to the slaying of Hector.

1014. Cruel, now, was the confusion which Achilles brought upon the hosts. Many kings, many princes, many heroes, many nobles, many lords, many champions were destroyed in the soldier's gap which Achilles wrought in[2] the battalion of the Trojans. Then Diomede slew a multitude of the hosts,

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[1] Lit. in strength. [2] Lit. brought into.

together with twain of the royal soldiers of the Trojans who were slain by him, to wit Mesthles and . . .

1020. Now when Agamemnon beheld the kings of the Greeks and many captains of his people slain, and a slaughter of his army made, it was proclaimed to his people to retreat and to leave the line of battle. This, then, is done. The Trojans marched to their city with victory and triumph. But as to Agamemnon, the kings and chieftains of the Greeks were summoned unto him, and he began to hearten them so that they should not be dispirited though multitudes of them had fallen; for that hosts and great multitudes would come to them from Mysia on the morrow.

1029. Howbeit on the morrow Agamemnon comes with the Greeks, so that they were biding on the battle-field; and he began to hearten the heroes and the kings to march with all their soldiers and warriors to the battle on that day.

1033. On the other side came the Trojans. A furious battle is fought there at every point. Great in sooth was the duration of that battle, for the space of eighty days, without staying, without pausing, without ceasing, but each of them a-smiting the other. Sooth, many thousands of the heroes of Asia and Europe fell in that battling. Though each of the two hosts had no loss save what was slain at that season, great were the loss. As to the valiant deeds that Hector did at that time, if they were thoroughly known there would be enough of noble tales for the men of the world.

1041. Howbeit, as Agamemnon beheld many thousands of his people falling every day, and when he beheld the great overthrow that Hector inflicted upon them, and when he beheld the fields full of the bodies and of the entrails and of the bones, so that the great plain was not traversable, from the walls of Troy even to the camp of the Greeks, owing to the abundance of bodies and the clots of blood. — As to Little Asia, it was not inhabitable at all, from the bight of the Pontic sea in the north as far as Ephesus in the south, with the evil stench of the blood and of the bodies decaying, and

with the smoke of the entrails a-burning in the many fires, so that therefrom fear and... and cursing seized the whole country, and slaughter was caused to human beings and cattle and beasts and birds. — As, then, Agamemnon beheld all these things, he sent to the Trojans two captains of his people, namely, Ulysses and Diomede, to ask for a three years' truce. Now, when the envoys entered the city they met with warriors of the Trojans. These asked tidings of them. The envoys said: „to ask a truce," say they, „we have come to Priam." So when they came to Priam's palace they tell their tidings, namely, that they had come from the Greeks to ask a truce, (in order) to bewail their comrades and their friends and to bury their dead, to heal their sick, to fortify their ships, to assemble their hosts, to repair the camps. Now when Priam heard that answer, his hosts and his multitudes were summoned to him, and he told them what the envoys of the Greeks had come for, namely, to seek a three years' truce. To grant the truce, however, seemed not good to Hector. Nevertheless he granted it at the request of the king of the Trojans, for they wished to strengthen the ramparts (and) to bury their (dead) friends.

1067. Now the fame and renown of Hector, son of Priam, spread throughout the whole of Asia and the whole of Europe. Every pair was whispering about him[1] among the chief cities of the world. An unique battle-soldier, with terror, with fear, with a lion's wrath, with a champion's hardness, with a soldier's blow, with a leopard's storminess, fighting and arising and fending with the few of his city against the active, splendid heroes of the west of the world.

1074. Thus, then, was that tale told:

1075. There stands a great awful man a-battling at Troy. He alone hath slain a third of the hosts, and cast down the strong soldiers, and sprung over the heroes and shaken the lines of battle: he reprimanded the heroes, he overthrew the kings, he burnt the ships. Their champions of valour and their

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[1] Lit. He was a whisper of every pair of persons.

battle-breachers of hundreds, and their veterans of the battle-line, and their slaughterous leopards have fallen in fighting against him. He has filled with corpses the fields before Troy. Now there was one cry of wail and lamentation throughout Greece through dread of the same man, for their sons and their grandsons and their fosterchildren had fallen through dread of Hector's hand. As to the isles of the Tyrrhene sea, great is the cry of lamentation that was therein. They had the wail of every house from the sea of the headland of Pelorus to Pachynus and Bosphorus. Beautiful were the grown-up girls who were making songs and music . . . commemoration of Hector's name together with their dear ones and friends who had fallen by his hand. So greatly had the fame and renown of Hector run among the chief divisions of the world that the troops and assemblies of ladies and the joyous girls of the world, loved him for the noble tales about him, so that they would have proceeded (?) out of their lands to see and to contemplate Hector's form, had not the great wars taken [him] from them. As to the sons of the kings and nobles of Greece, they went as far as Troy, with one will, to see Hector, and they used to step on mounds and on enclosures to see Hector over the men's shoulders. When he was in his full equipment of armour and apparel, the Greeks, for fear of Hector, knew not what they should do. They knew not how they should go in order to slay him. Of the world's men there were none, whatever were the excellence of their prowess and their casting of darts, that could strike Hector because of the excellence of (his) defence and protection. During the seven years the Greeks were unable to overcome him, although they excelled the men of the world in knowledge and wisdom, in cunning and valour.

1112. Then came the end of the truce. Hector and Troilus went before the host of the Trojans against the Greeks. A battle, angry, savage, edged, was fought by them on the slaughterfield. Hector attacked the battalion of the Greeks, so that Phidippus fell by him in the first line of battle. He brought confusion on them all, and slew many thousands of

them. By him, moreover, fell Antiphus, a wonderful captain of the Greeks was he. Then came Achilles from the side of the Greeks and cut up the Trojans, so that many hundreds of them fell by him. Then he killed two champions and two chief-warriors of the Trojans, namely Lycaon and Euphronius. There was no pause to the fighting every single day to the end of thirty days. There were layers, then, and great heaps of human bodies between the city and the camp at that season.

1115. Now when Priam saw that countless hosts of his people had fallen through the greater force that had come out of Greece and out of Mysia, he sent to seek a truce of six months. Agamemnon granted that, by advice of the worthies of the Greeks.

1119. The time of the battle came. A cruel conflict is fought on this side and that. Many most mighty captains fell in each of the two hosts. Multitudes were wounded. Abundant was the paean round a hero's head there. There, then, they ceased not fighting for the space of twelve days.

1123. Thereafter Agamemnon sent to seek a truce of thirty days. Priam granted that, by the advice of the Trojans and by the advice of Hector son of Priam.

1126. Now when the time of battle arrived, it came to pass that Andromache, Hector's wife, saw a grim, execrable vision concerning her husband. This was the vision. A great image had Hector in the archway that he held of the city, his own image there in sooth, and the image of his horse beneath him. Now Andromache saw its head fall from that image. Andromache after rising out of her sleep, kept silence as to that thing[1]; (but) she declares the vision to Hector, and began dissuading him from entering the battle on that day. When Hector heard that, he said that it was not good advice, and he began upbraiding his wife keenly and said: „I will in nowise give up my valour or my prowess for a woman's counsel."

1137. Now when Hector took his fighting-dress of battle

[1] Lit. put that into silence.

about him, and began to go to the battle-line, then did Andromache utter her three screams on high, so that horror and fear thereat seized the folk of the whole of Troy, and she fared forward to Priam and related her dream to him and declared to him that he should constrain Hector that day not to enter the battle. Then, too, his little son was brought before the battle-soldier, so that this held him fast. When Hector was held fast, Priam pressed on the hosts of the city to go boldly to the battle. This is done.

1146. As to Agamemnon and Achilles and Diomede and Locrian Ajax, when they saw that Hector had not entered the fight they made nothing of the (Trojan) hosts. They were furious in smiting the hosts, and they took not their hands from them until they had forced them back into the city, and shut it upon them.

1151. Now when the savage wild-beast and the glaring fire-brand with which the west of the world was flaming, to wit, Hector, heard the exceeding great noise of the Greeks and the great danger in which the Trojans were biding, he gives a furious, lively goal towards the conflict, so that multitudes of the heroes of the Greeks fell by him. Idomeneus, in sooth, fell by him in the first line of battle. Then he slew Iphinous, a hero-soldier of the Greeks. He slew Leonteus moreover, at the ~~first~~ same rush. Then he wounded Sthenelus in his thigh. So he . . . ~~throughout~~ assaulted the host in that wise and plied his rage upon them like a stag in heat (?). Hector rested not from them in that wise till [the field] was full of bodies and of heads from one end to another of the battle. So it is that not more numerous are sheaves of oats in autumn after a great reaping-party, or icicles under feet of kings' herds in a ford between two territories, than are the heads and feet and bodies and waists cleft by the edge of his sword (or) point of spear and cut by the swordlets and spears that were fitted out of his own hauberk and the hauberks of his horses.

1167. Now when Achilles saw that the chief manslayers of the whole of Greece had fallen by Hector, and (beheld) the

confusion that Hector brought on the hosts, he pondered in his mind how he should set about slaying Hector, for the Greeks had no hero a match for him save Achilles only. He was sure that unless Hector should fall quickly not one of the nine and forty kings who had come from Greece on this hosting, would escape, and that he would deliver a sudden attack on the host besides, so that no living man of them should escape from him. Now while Achilles was thus pondering, a valiant battle-soldier of the Greeks, namely Polyboetes, set shield against shield to Hector. It was not long that he endured Hector, so that he fell by him. This struck the Greeks dumb[1], the quickness with which the hero had been slain in their presence. Then the Greeks betook themselves to a lying, snaring stratagem behind his back, since they could no nothing before his face, because of the constancy of (his) valour. This was the stratagem: they cast their clothes off them, and made thereof a mound in front of them, and Achilles, with his spear in his hand, was set in the middle of the mound. They then pretended to flee. The battle-soldier, Hector, ran after them, and began cutting down and hewing the soldiers and causing[2] the slaughter, and took to spoiling the slain Idomeneus. Thereat Achilles comes to him. When the hosts saw that, they gave one cry out of them, both Greeks and Trojans and the people of the city in the middle; but it was with a diverse intention: this was the intention of the Trojans, to make known the wile to Hector: the intention of the Greeks, however, was to shout at him so that he should not hear (the Trojans). Then Hector started up, and turned against Achilles, and gave a thrust of a lance at him, so that it pierced his thigh, and began to go into the midst of his own people. Him followed the terrible hero, the mightiest who was in the west of the world, to wit, Achilles, when the valour and fury and anger wrought by the wound had sprung into him; and a blow of the great spear that lay in his hand he dealt into Hector's back and broke the bone of his back before

[1] Lit. put the Greeks into silence. [2] Lit. striking.

he had got into the midst of his people. The hosts of the Greeks overtook and closed around him. Then in that wise Hector sent forth his spirit. The Greeks uttered a shout of victory and exultation, because of (?)[1] Hector the chief warrior of the earth.

1199. Now when Achilles had completed this deed, he drove the Trojans before him towards their city, and hurled slaughter upon them as far as the doors. Howbeit Memnon the Black gave a duel to him, and withstood him, although it was a difficult combat, so that it was the night that separated their combat. Achilles returns after the day was ended, bloody, woundful, gore-streaming, to his tents after victory and triumph.

1205. Sad, in sooth, were the wailing and the lamentation that were that night in Troy. Much grief there was therein, and sadness and lamentation and handsmiting, because there was wanting unto them their goodly captain of prowess, and their heart's nut, and the bush of their safeguard, and their battle-gate of battle, their shield of protection, and their bar of boundaries against foes. A city without fence was their city after him. Guarding (?) round a king was guarding round him. Arising round a champion was arising round him. He surpassed the heroes of all the world in splendour and in dexterity, in wisdom and in valour, in dignity and in abundance. He was full of knowledge in every science. He surpassed the world's champions of valour in plying spear and sword. He excelled the men of the earth in winning battle and conflict. He surpassed the warriors of the earth in splendour and in dexterity, in swiftness and springiness. Even great multitudes of the Greeks lamented him because of the noble tales about him. Greatly did the striplings lament, and the young youthful folk who had come out of neighbouring districts to behold him.

fort 1220. Great, however, was the joy that abode in the leaguer of the Greeks on that night, so that the Greeks did

[1] *fo chenn* must be a nominal prep. like ar chenn, dar cenn, do chinn, but I do not know its meaning.

~~not sleep~~ slept, on that night, their sound sleep. They had put their great fear from them. They had avenged their sighs. They had cast their weariness from them after overwhelming the great soldier who had flung down their champions (and) laid their heroes low.

1225. Now while Memnon was on the morrow gathering the battle for the Greeks, Agamemnon sent messengers to Priam to ask a truce to the end of two months, for burying their dead, for tending their wounded. After this truce had been granted by Priam, Hector was buried by him before the gates of the city, and funeral games were held for him, according to[1] the rites and the customs of the Trojans.

1231. While the truces were lasting Palamedes was complaining greatly that Agamemnon had the kingship. So when Agamemnon heard that, he declared that he would part from his kingship if every one (so) wished. On the morrow, therefore, the people are summoned to a council. Then Agamemnon declared that he was not covetous about the kingship: he was willing though he should abide therein, he was willing not to abide. Enough for him only that the honourprice of the Trojans should be exacted. So when Palamedes was boasting of his wisdom and his knowledge, of his valour and of his princeliness, the Greeks then appointed him chief king over them all. So Palamedes assumed the kingship and gave thanks to the Greeks. Howbeit, Achilles was ill-pleased that a change of kings had been made by them.

1242. Howbeit, Palamedes took to fortifying the camp and enlarging the trenches (?). Then he urged on the soldiers to come boldly to fight against the Trojans and (especially) against Deiphobus, son of Priam. So on the morrow the Trojans and the Greeks meet on the battle-field. Then Sarpedon Lycius, a Trojan, routed the Greeks and inflicted great slaughter upon them. Tlepolemus Rhodius, a Greek, fights a fierce contest against Sarpedon, a Trojan. Now when Pheres son of Admetus, a royal captain of Greeks, saw that Tlepolemus had

[1] Lit. as was in.

fallen by Sarpedon, he comes angrily and manfully towards him, so that they were for a long while smiting each other. Then Pheres, a Greek, fell after (receiving) many wounds from Sarpedon. So Sarpedon returned, covered with blood and wounds, to his house.

1254. So while they were fighting, many leaders fell on each of the two sides; but of champions and heroes more fell of the Trojans. Now when the Trojans were sore pressed[1] they sent to seek a respite. While the truces lasted they buried their dead, they tended their wounded.

1259. It was safe then, for Trojans to wander about in the camp of the Greeks, while the truces were lasting duly; and it was safe for Greeks to go into Troy.

1262. Then Agamemnon and Demophoon were summoned into the council-house to Palamedes, the king of the Greeks, that they might go into Moesia to fetch thereout tribute of corn from Telephus son of Hercules, the steward of Moesia. „It is likely,“ saith Palamedes, „that Agamemnon will deem it irksome, after being on the throne, to be sent on an embassy.“ „I will not, however, deem it irksome“, saith Agamemnon, „to go at thy behest.“

1269. Now as to Palamedes, he fortified the camp and built lofty towers all round about it. Howbeit, the Trojans marvelled, what caused the Greeks to repair the camp, and renew the ramparts, and extend the forts and the palisades, and to prepare every thing.

1273. Now when Hector had been a full year in (his) grave, forth from their city fared outside Andromache Hector's wife, and Priam son of Laomedon, and Hecuba Priam's wife, and Polyxena Priam's daughter, and Alexander Priam's son, and Troilus Priam's son, and Deiphobus Priam's son, and hosts and multitudes along with them, to hold funeral games for Hector. Then it came to pass that Achilles was in the gate of the city before them. At once, as he beheld that most

[1] Lit. when it was heavy on the Trojans.

beautiful lady, to wit, Polyxena, he gave love and fondness and affection to her. Then began to be peace without fighting (as men were) awaiting the lady's betrothal to him.

1282. Now he felt sore that Agamemnon was put out of his kingship and that Palamedes was reigning, because there was nothing that Agamemnon would not do for him.

1284. Then Achilles sent a messenger, i. e. servus Trojanus, to speak with Hecuba, namely, that Polyxena should be given to him and that he would go to his country with his Myrmidons along with him; and he declared that if he went, every king and every leader of all the Greeks would go home. Hecuba said that that thing she would like, if Priam liked it. She asked Priam if it seemed good to him. „That cannot be," saith Priam — not, however, that he is bad of birth; for though he should go to his home with his Myrmidons, the leaders of the Greeks besides would not go." It seemed evil to him to give his daughter to an unknown stranger who would fare forthwith to his territory and his land. Then Achilles sent the same servant to ask of Hecuba what counsel she and Priam had given.[1] Hecuba declared to him Priam's counsel.

1297. Now when the messenger had related to Achilles his tidings and his goings, he (Achilles) was lamenting and bewailing greatly throughout the leaguer, and he said: „Great the folly", saith he, „that is done here, namely, to collect the valiant champions and hardy heroes of Asia and of Europe, so that they have been a-smiting and slaughtering each other because of one woman." Grievous it seemed to him, then, that the children of the kings and the captains and the nobles should perish and fade through that cause, and peasants and mean races should become great after them. Better were peace there, and friendship and good will, and that each should go to his own land.

1306. Thereafter, then, the truces expired. Palamedes came with his hosts and with his multitudes outside the camp so

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[1] Lit. made.

that they were biding on the battlefield. The Trojans, however, came from the other side with Deiphobus son of Priam. Howbeit, on that day, Achilles, for wrath and bitterness, entered not the battle. The greater, then, was the fury and tempest of Palamedes thereat. He broke a breach of a hundred in the battle, till he came to the place wherein Deiphobus, son of Priam, was biding; and cut his head off him over shield.

1314. Thereafter arose a very mighty and savage contest. Woeful on this side and on that was that conflict.

1315. Many thousands fell on each of the two sides, so that the earth was crimson underfoot with the clots of the blood. Then came Sarpedon Lycius with great fury and great anger to fight against Palamedes. Palamedes awaited him, so that Sarpedon Lycius fell by him. So when Palamedes had done these deeds, he was biding joyfully before the line of battle. So when he was boasting that two royal battle-soldiers of the Trojans had fallen by his hands, Alexander loosed his bow, and sent a shot of an arrow at Palamedes, so that it entered him. When the Trojans saw that, they all cast their spears at him, so that of him was made a mill-sieve. Palamedes fell in that place. After the fall of the king of the Greeks, they were hunted as far as the camp, and they passed in their fleeing to the midst of it. The Trojans close round the fortress to destroy the camp, and they burn the ships. This is told to Achilles. „That is untrue!“ saith Achilles. „Defeat on the new king, and his falling by his foes!“ That was mockery on his part. Ajax son of Telamon was in the rear of the host, and he gave hard battle to the Trojans in such wise that it was the night that severed their fighting, so that each of them went to his stronghold at the end of the day. Now the Greeks that night bewailed Palamedes for the goodness of his form and his shape and his build; for the greatness of his wisdom and his lore and his knowledge; and for the greatness of his bounty and his deeds and his valour. The Trojans, moreover, lamented Sarpedon and Deiphobus, their royal leaders and their chief battle-soldiers.

1338. So that on night Nestor gathered together the kings and the captains into one assembly to counsel them to get one king over them. And it was Agamemnon in particular whom he urged them to get, forasmuch as the host had great prosperity and good fortune there while Agamemnon had been their king.

1343. In the morning on the morrow the Trojans marched to the battle. They were well-nigh mad and infuriated, and they shook the earth with the greatness of the vehemence (?) and the boiling of the anger which the heroes brought with them into the battle. Then from the other side marched Agamemnon with the battalion of the Greeks around him. Fell, then, was the fight which the soldiers fought. Each of them had harm for the other. They yearned to pour forth the blood without . . . That conflict was a rout on this side and on that.

1351. Now when noon had come, Troilus went towards the fight and gave a goal that was not unterrible, past the champions of the Trojans, in such wise that he was biding between them and their foes; and he began hewing at the heroes and severing the companies, and slaying the hosts from the breast of his own battalion, and he delivered a thunder-feat upon them, and drove them together before him to the camp as a hawk drives little birds.[1] And he stayed not from them, so that many thousands of them fell by him before the gates of the camp were shut behind them. Of the unreckonable things of this story was what fell of the heroes of Greece here by the rough play of Troilus.

1360. On the morrow betimes[2] forth from their city came outside the Trojans to the battle. Then Agamemnon comes on the other side with the heroes of the Greeks around him. A bloody, angry, deadly, venomous fight, full of mournful wailing, is fought on each side of the combat. Vast slaughter was inflicted on each of the two sides. The champions of valour of

[1] Cf. Iliad XVI 582, 583, XVII 757.
[2] Lit. in the early part of the day.

Europe and Asia were broken there. A cruel, mighty, woundful battle was there begun. Plenteous were the streams of blood over the skins of tender youths a-going into danger according to their power. Many were the heroes lying hacked and cut by the fighting of foes. Many were the shields cloven from edge to edge. Many were the swords worn down to their hilts by the mutual smiting. Many were the spears and javelins broken all round the battlefield. Many were the byrnies without . . . Full on that day were the slaughter-fields, glens, and valleys and firths, of the streams of blood that were there a-dropping out of bodies of valiant heroes. Of the deeds done on this day — though none should be counted save those that fell by the hand of Troilus (the youngest of Priam's children, but the eldest of the men of the world from sunrise to sunset as regards honour and prowess and valour) — though none but those should be counted, it were enough of tidings of valour and of loss of his enemies. For though the Greeks should not find a lessening (?) of that host save only those of their strong leaders that fell that day at the hands of Troilus, it was enough of evil; besides what he laid low of the rest of the host, — more was *that* than could be reckoned.

1382. Thereafter, then, they went on fighting every day till the end of the week. Agamemnon sent to ask a truce till the end of two months. Then each buried his friend and his comrade and his companion. Then the Greeks, with Agamemnon, held funeral games, magnificently and honourably, for Palamedes their king.

1387. Now while these truces were lasting, Agamemnon sent envoys to invite Achilles into the battle. These were the envoys, to wit, Ulysses and Nestor and Diomede. That was in no wise gotten from Achilles, because of what Hecuba had promised him; for so great was his love for Polyxena that he was not at all fain to fight against the Trojans. He was mightily enraged with the envoys because they had come at all to him; and he said to them that it was better to make peace and goodwill and friendship between the two countries

than unpeace and unfriendship, and to have the heroes of the two countries falling (in fight).

1396. When Agamemnon was told of Achilles' stern refusal of the fighting, unto him all the other leaders were invited to take counsel as to what they should do, whether it should be what Achilles had said, to wit, peace and friendship, or whether it should be warfare and quarrel as they had begun. He asked them in the assembly what the mind of each of them chose. Then, truly, his brother Menelaus besought him to hearten the soldiers to the fighting, and not to relinquish Troy. Menelaus also said that neither dread nor fear of the city was needful, for there was no hero like Hector guarding it then, as there had been before. Then said Ulysses and Diomede that Hector had not been mightier than Troilus (was) in deeds of valour and prowess. „However, it is not in order to refuse the fighting that we declare that," say they. Then did Calchas declare to them out of Apollo's prophecy, that they should not desert the land of Troy, for that the fall of Troy was nearer to them than anything.

1410. Now when the end of this truce arrived, Agamemnon and Menelaus, Diomede, Ulysses and Ajax fared towards the fight. The Trojans, too, went on the other side with Troilus, with Aeneas, with Helenus etc. The two battle-lines attacked (each other) mightily and passionately. As to Troilus, however, he went forward to the battalion of the Greeks. He began to deliver a savage, fearful attack on the hosts. He wounded Menelaus in the first line of battle. Then he mightily hunted the hosts until they came to the camp. On the morrow Troilus and Alexander went before the host of the Trojans. Agamemnon, however, and Diomede and Ulysses and Nestor and Ajax son of Telamon and Menelaus come before the battalions of the Greeks. It is doubtful, then, if they left any one in the camp save Achilles with his household and his host. Bitter, insooth, was the kind of slaughter that they both inflicted. No one there endured little (?) from another. Troilus was furious, and he gave a goal towards the Greeks, in such wise that he was in the middle of the host. A champion's site was

left for him in the midst of the battle, so that for a spearcast from him there was none of his foes upon it. That attack of his was not . . , to make a sword-land and a warlike fold and a battle-wall of corpses around him amidst his foes in such wise that foes were between them and his own people. Then he attacked the band of the soldiers among whem was Diomede, and he put them to flight.[1] Thereafter he attacked the band of the kings with Agamemnon: he routed them and slew a king among them. He is mad then and falls[2] upon them like a wolf among sheep till he pressed them before him as far as the camp. In that wise, then, were they battling for the space of thirty days. Many thirties, many forties, many fifties, many hundreds, many thousands of them fell at that season.

1437. Now when Agamemnon saw that a vast host of his people had fallen, and that of (his) host there was not the material for battling against the Trojans by reason of the destruction of his people, he sent to ask of Priam a truce to the end of six months. So all his leaders were invited to Priam, and he told them that men had come from the Greeks to ask a half-year's truce. That, however, was not readily got from the Trojans and Troilus; nevertheless they granted it at Priam's entreaty. Thereafter the envoys of the Greeks came to the camp. After the granting of the truce every one buried his friend and his companion, and moreover the wounded folk, namely, Diomede and Menelaus, were tended by Agamemnon. Then the Trojans did the same, to wit, they buried their dead, they healed their wounded.

1449 ~~1409.~~ Now the Grecian kings took counsel[3] as to how they should prevail on Achilles to come into the battle, because, except him, there was found no hero with them who could withstand Troilus. So they persuaded Agamemnon himself to come and invite Achilles. Then Achilles besought Agamemnon that he should not make war, but that it should be peace; for ‚*peace is better than lucky warfare.*' „If, however, ye fare

[1] Lit. so that D. was among them, and he put hunting on them. cf. 1416.
[2] Lit. plies himself.
[3] Lit. there was a counsel with (*apud*) the Grecian kings.

to fight[1], I will put my people to work along with you, so that thou mayst not go with a complete refusal." Agamemnon fares home thankful (and) joyous.

1457. Now when the time of the battle came the Trojans arrayed their host. The Greeks also, on the other side, set their battalion in order. Then Achilles began deligently to encourage the Myrmidons, and he sent them in their knot of battle to fight against the Trojans and against Troilus; and he said to them also that they should bring him Troilus' head. A conflict awful, unheard-of, arises[2] between the two ends (?) of the battalions. The Myrmidons became mad. The earth almost broke under their feet with the boiling of the wrath that abode in their breasts. They deemed it much that they would not get their fill of fighting and battle even till the end of the world. They deemed it much that with every blow they should cast the men down to the ground. They deemed it much that they should hunt the Trojans as far as their city. They deemed it much also that they should breach and shatter the walls of Troy. Whatever (?) were the strength of the men that happened to be against them, (those men) would not have endured them had not Troilus helped.[3])

1471. Now when Troilus beheld the great fury and the vehemence and the valour (?) that the Myrmidons displayed, and when they had cast their spears on himself, fury and anger filled him; and out of his forehead arose the hero's light, until it was as long as the nose; and his two eyes came out of his head till they were longer than an *artemh*[4] to the outside of his head. Alike were his hair and the branches of a hawthorn. He attacked the hosts in that wise, like a lion active, full of rending fury (?), who runs to . . . a herd of boars. So he slew thrice fifty champions of valour of the Greeks and

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[1] Lit. 'if it is battling that ye do.'

[2] Lit. unknown, grows.

[3] This is a mere guess. The original seems corrupt.

[4] said to be 'a fist with the thumb extended', ,a measure of six inches,' Laws II 238, 240 n. *airtem* s. *ferdorn*, O'Dav. 53, s. v. Cletine.

Myrmidons at the first soldier's onrush which he gave against them. He brought confusion then on all the hosts, and ruined the Greeks, and slew the Myrmidons, as far as the entrances of the camp. And he caused the slaughter of the hosts; and of the unreckonable things of the 'Destruction (of Troy') is what Troilus slew of the Greeks on that day only. And it is hard to say[1] if any one of the whole host escaped from him, that was not lame or blind or deaf or lefthanded, after being cut and mutilated by the thrust of his spear, by the mouth of his sword, by the edge of his shield, by the end of his fist, by the crook of his elbow, by the thick of his knee; so that at the same time he plied them with the rocks (?) of the stones, the bodies of the chariots, the yokes of the oxen, the shares of the ploughs. Then he used to take the shields and the swords and the stakes and the lances, so that only their remnants lay in his hand after being broken in smiting his foes. So greatly did they flee that it is doubtful (whether even) Ajax son of Telamon remained behind them. Troilus with his Trojans returned with great victory and great triumph at the hour of evening to their city. There was great grief on that night in the leaguer of the Greeks through fear of Troilus' hand. A marvel (?) to them was the youth of the lad and how little[2] the choice of the champions and warriors of the west of the world could maintain striking against him. Each of them said to the other that if his (Troilus') score of years were complete, he would kill the whole host and that not a man to tell tidings of them would get back from him to the land of Greece. If he were a man in the prime[3] of his age he would overtop the heroes and champions of the earth, from the rising of the sun to the setting thereof, and he would fill the world with stories of him and of his valorous achievements and mighty deeds, and would surpass even Hercules in strength and bravery. But if his life were lengthened[4] till he was thirty years

[1] Lit. a share (quota) of pain.
[2] Lit. the littleness. [3] Lit. choice.
[4] Lit. if it were lengthened on him.

old, the Trojans' realm would rule over the men of the earth from the bounds of Iuenes (Imaus?) unto the isles of the Britons, to the north-west of the world. Truly (then) there would be a single king throughout the world's four quarters.

1507. In the morning on the morrow Agamemnon went forth with his host. Then all the leaders of the Myrmidons went like warriors, furiously, straight on before Troilus. Now when the two battalions met, a rough combat was fought there. Multitudes of each of the two sides fell. They were for a season in that wise battling on every day. Troilus used to attack them every day and hurled slaughter upon them as far as the camp. And he took a troop of the Myrmidons especially, and cut their hands off, so that they might go to Achilles in his fort.

1515. Now when Achilles saw that many thousands of his people had fallen, and the crushing that Troilus brought upon them, he sent to Priam to ask a truce of thirty days, in order to bury his dead and to heal his wounded. Priam granted the truce because (he wished) to do the same.

1520. Now when the time of battle arrived the Trojans come forth out of their city. The Greeks gather on the other side. Thereat then Troilus comes to the line of battle. He drove the Greeks about. He hunted the Myrmidons in flight before him to the camp. So then anger and rage seized Achilles, seeing every day the rout (coming) towards him. Rough he deemed the dressing which Troilus would inflict[1] every day on his people. Sad he was that his good folk and good people of manslaying, his comrades and his friends, had fallen before his face in the battle-field. He deemed it a shame, too, that the tender, beardless lad, whose hair or beard had not grown, should be cutting and rending the champions of the west of the world, whose equal, of Adam's seed, there had not been up to that time. Then he himself went into the battle, and he went right onward before Troilus. When Troilus saw that he awaited him. Then they both fight[2] a duel. Troilus hurls

[1] Lit. take. [2] Lit. meet.

on him a cast of a great spear, and wounded him. On men, then, was Achilles carried from him to his camp. So the hosts were in that wise smiting one another[1] till the end of a week. Multitudes, however, fell among them at that season.

1538. Howbeit, on the sixth day after being wounded Achilles again entered the battle, and began urging the Myrmidons to rout the Trojans. Now when the sun was rising into the height of heaven and shone on glens and slopes, Troilus came to the battle. The Greeks on seeing Troilus, utter a mighty shout. The Myrmidons come before him and close[2] upon him, because he was on a horse. Of the stately things of the world was what he did of feats of valour before them, to wit, the excellence of the hurling, the cunning of the defence, the quickness of the mighty blows. He plied his rage and his wrath on murdering the troops, on slaying the soldiers, on smiting the hosts. Of the unreckonable things of the 'Destruction (of Troy)' is (the number) of Greeks that Troilus and his horse slew on that day only. Now when the Greeks saw that great multitudes were killed by Troilus, they all set their mind to compass the killing of him. So when Troilus was slaying (his foes), a cast is made at the horse that was under him, and the spearhead went through him, and the horse gave three bounds on high and fell to the ground, and flung Troilus on the other side on his back. Before he got up, Achilles comes towards him quickly and rapidly, and gives a thrust of a huge spear at him, so that it went through him to the earth, and Troilus died thereof. Now when he (Achilles) made an attempt at bearing the body to his camp, then did Memnon the Black come towards him, and took from him the body by force, and wounded Achilles himself. After his wound Achilles goes to his camp. Memnon followed him to the camp with his hosts around him. Now when the terrible hero, the mightiest that hath been of Adam's seed, to wit, Achilles, saw (that), he could not bear not to turn

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[1] I read *oc [imm]thúarcain*, as in 1615.
[2] Lit. fold.

against Memnon. So, after battling for a long time, they fight a duel. Memnon fell, after many wounds were set upon him; and even Achilles was wounded, and he went to his camp with great victory and great triumph, and was long a-healing therein. Now from the time that Troilus and Memnon fell the Trojans were routed[1] to their city, and they left (behind them) a great slaughter of valiant men, and the gates were shut diligently. Now when the night came, the Greeks went to their camp with victory and triumph.

1571. On the morrow Priam sent to ask a truce to the end of thirty days. The Greeks accepted that. Then by Priam were buried Troilus and Memnon and multitudes of others besides. As regards the lamentation that was poured over Troilus and Memnon, it cannot be told how it was made. For there were the hosts of Asia, both man and woman, both boys and girls, both old and young, beating their hands and bewailing at one time and one hour. They cast forth showers of burning tears. They cut their hair from their heads, and they darkened (?) their faces at the affliction caused by the deed. Because that was the day whereon fell the east of the world, to wit, the chief leader of the whole of Great Asia, to wit, the king of Persia and Egypt fell there, namely Memnon. As to the hero and battle-soldier and battle-valve of battle of the men of the world, and the noble, conspicuous stripling, around whom the youths of the Trojans used to go for games and assemblies, that *he* fell there was a great loss to the whole of Asia. This, in sooth, was the first destruction of Troy. The soldiers were afraid to go into battle now that Troilus was slain,[2] for their spirit was strong (only) when Troilus was before them, for neither fear nor dread used to seize them (when) with him in any battle and in any battle-field which he would enter. This was reasonable, for though he was a stripling as regards age, he

[1] Lit. it broke on the Trojans.

[2] Lit. there was fear with (*apud*) the soldiers to go into battle after Troilus.

was a battle-soldier as regards prowess, he was a chief(?) as regards bounty.

1590. Those, then, are the tidings and the goings and the violent death of the fifth mighty battle-soldier of the whole of Adam's seed, to wit, Troilus.

1592. Then did Hecuba, Priam's wife, form a crafty, guileful design. She was grieved that her two full-valiant sons had been slain by Achilles without her having taken vengeance upon him. Then Alexander was invited to visit her that he might prepare ambushes for Achilles. Because she would send messengers to Achilles to (invite) him to come to Apollo's temple for Polyxena, Priam's daughter, to be betrothed to him, and (also) in order to make peace with Priam. Alexander promised that he would fulfil that if Achilles should come into the meeting. On that night, then, Alexander himself chose the most valiant, most famous soldiers of the Trojans, and gathered them to the idol-house of Thymbraean Apollo.

1601. Now when these things ended, Hecuba sent a messenger to summon Achilles. The messenger declared to Achilles that for which he had been sent. That was welcome to Achilles, and it seemed long to him till morning, because of (his) love for the maiden. On the morrow, then, Achilles and Antilochus, son of Nestor, his fosterbrother, went together to the idol-house, even as the messenger had said to them. Then Alexander with his people rose out of their ambush and he began to encourage the soldiers. So when Achilles and Antilochus beheld that, they cast their garments from them on their left hand, and bared their swords. Thereafter Achilles was frenzied, and he inflicted upon the hosts his rage and his wrath, and attacked them angrily and manfully; and many thousands of them fell by him, so that of the unreckonable things of the 'Destruction' is what fell by him on that day with the short-sword that lay in his hand. So Alexander came to him, after slaying Antilochus, and set many wounds on Achilles. Then the Trojans smote him on this side and on that, so that at last he fell by Alexander, after having been long contending and

smiting. Then Alexander ordered Achilles' body to be cast under dogs and birds and wild beasts. That would have been done had not Helena[1] forbidden it. So Achilles' body was given to the Greeks. Great, in sooth, the grief and the lamentation that were on that night in the leaguer of the Greeks. That unto them was not a grief without cause, because their valiant battle-soldier had fallen, and their hurdle(?) of contest against their foes, and he that had repelled from them Hector and Troilus, and the Trojan leaders, besides, who had laid low many thousands of their hosts. Repentance seized them for having come at all on the expedition, for their leaders and their champions and their kings had fallen. Harder than anything they deemed it that Achilles was slain; for if Achilles were at their head, they would endure every hurt of battle and conflict and combat[2] that would befall them.

1628. On that night the kings of the Greeks held a council in order to see unto whom they should give the succession to Achilles. This was their advice, to give it to Ajax son of Telamon, for he was nearest in friendship unto him. Then said Ajax son of Telamon that it was meeter for them to send to Pyrrhus, to his (Achilles') own son, who was biding in the isle of Scyros with Lycomedes, with his grandfather, that is, his mother's father. That was the will of all the Greeks. And they sent Menelaus on that embassy to Pyrrhus. Then Lycomedes on their behalf[3] allowed Pyrrhus to take his father's armour.

1637. Now when the end of the time came, Agamemnon arrayed his battalion and encouraged the soldiers. Then the Trojans come from the other side. A cruel battle is fought there and many thousands fall of the host on either side. A great[4] cry was uttered there on this side and on that. Then was Ajax biding stark-naked in the battle-line. Alexander

[1] Rectè Helenus: but cf. 1926.

[2] *achomlaind* seems a mistake for *comlaind*.

[3] *leosum*: ~~or 'in favour of them'; *la* here seems to have the meaning of *secundum* in such a phrase as *decernere secundum aliquem*.~~

[4] *móir* a scribe's mistake for *mór*.

also was shooting arrows at the hosts out of a battalion, and laid low great multitudes of Greeks. Then he struck Ajax with an arrow-shot when he was stark-naked in the battle-line, and it pierced his side. Then when the fury and rage wrought by the wound had entered Ajax, he charged through the battalion to Alexander, and did not take hand from him till he slew him and till he destroyed him. Howbeit, Ajax son of Telamon went to his camp and plucked out his arrow, and so died forthwith. Then Alexander's body is borne to the city. Then, too, did Diomede rout the Trojans after Alexander had fallen, and he inflicted slaughter upon them as far as the gates of the city. Though there were no lessening (?) of the Trojans save the furious attack which Diomede made that day upon them, it was enough of slaughter and mortality: for never was there anything more horrible than the swift hacking and the swift hewing which he brought upon them up to the gates of the city. Then Agamemnon, with Greeks around him, went and sat down in the midst of the city, and watched around it until the dawn on the morrow, for there was no one in Troy who would give them battle after their good leader Alexander (had fallen).

1658. Great, in sooth, was the grief and the gloom that night in the city of the Trojans, because of the destruction of their goodly king. Sad was the lamentation that men and women, both old and young,[1] made there. It is then fell the champion and last battle-soldier who upheld the warriors of the east of the world. Truly it would be a sorrow to the men of the earth, from sunrise to sunset, the hacking of his body, if they had been acquainted with his appearance; because there was no form like Alexander's form, both in size and beauty and great dignity, both in shape and sense and speech, both in teeth and build and raiment, both in hair and beard and face, both in manner and wisdom and valour. To contemplate his shape hindered the hosts of the Greeks from

[1] Lit. age and youth.

fighting. Over far-off lands there was journeying to behold him. Yea, the ladies of Greece, who used to gaze upon him carrying off the prizes at the assembly of Elis, they cared not to look at their own husbands after seeing him in his assembly-raiment. So the fame and delightfulness and renown of Alexander spread throughout Asia and throughout the whole of Europe. The Trojans, insooth, despised their city, because their hope had perished, and their ~~tress~~ (?) of safeguard, and the darling of them all, both men and women. For when he used to go into battle[1], men and women would close hands upon him, lest he should go into danger at all[2] . . . Of his brethren, there was no crownprince who was better than he, both in form and sense and right (?) of valour.

1679. Howbeit, on the morning of the morrow, they, namely, Priam and Hecuba and Helen, went to bury Alexander's body, lest he should hate the Trojans, and love the Greeks, for the ruin of their (the Trojans') truth.

1682. On that day, however, Agamemnon gathered the Greeks to the gates of the city, and was challenging the Trojans to come forth from their city to fight against him. Priam, however, ordered his people to withstand boldly and to keep the city until Penthesilea, the queen of the Burnt-paps, should come with her hosts to work with them and to help them. Now when Penthesilea arrived, she set out the battalion on the morrow before Agamemnon. Dreadful, then, was the conflict, cruel the swording and the slaughtering which each gave the other on that stead. Angrily did the armed women deliver the combat. Most valiant champions of the men of Europe were defeated in battle.[3] Man there yielded his battle-breach to woman. Then did Penthesilea contend with the champions till she slew each man of them in turn. Almost as numerous (?) as drops from a porch in wet weather were the fierce battle-soldiers fallen to the ground through dread of fighting with them

[1] Lit. battling.
[2] I cannot translate the next sentence.
[3] Lit. 'the battle-lines were broken on most valiant' etc.

in a duel. The battle-soldiers of the Greeks endured not the exceeding great vehemence and the fury which the woman-champions brought upon them. So they fled as far as the camp. Penthesilea with her women inflicted great slaughter upon them, so that they came into the camp. Then the woman-soldier spread her host all round about the camp. By her was burnt a great portion of the ships. Battle was given to them (the Greeks) every day in that wise, and they were routed, so that they came into the middle of the camp fleeing; and it is doubtful (if even) Diomede stood firm alone against her, because the women were brisker than the men. For when the Greeks would uplift their hands for delivering a blow or a thrust, the women would raise their shields all round them for protection. But when the Greeks carried their shields and their bosses for protection and for defence, on the side at which they were (thus) made naked, they were riddled by the women. Now when the Greeks endured not the attacks of the full-valiant women, whose equal or like was not found of the women of the world, they went into their camp and closed the gates diligently. And Agamemnon allowed them not to go forth from the fortress till Menelaus should have come out of Greece. Thereafter came Menelaus and Pyrrhus to the leaguer of the Greeks; and his father's armour was given to Pyrrhus, and he made wailing and handsmiting on his grave, and it was not without ground that he did so.

1717. Howbeit, as regards Penthesilea, she came into the battle, as she used to do every day, and went to the gates of the camp. Pyrrhus, moreover, the king of the Myrmidons, arrays his battalion on the other side. Then Agamemnon set out the hosts of the rest of the Greeks. They both proceed ~~before~~ Penthesilea. Then did Pyrrhus inflict an enormous slaughter on the Burnt-paps, and he routed them till he came to Penthisilea. Then when she came she fought a duel with Pyrrhus. So they were biding till the end of the day, each of them smiting the other's shield, and neither gave a thrust on skin (?) to the other. Cruel was the woman's combat which

Penthesilea fought there, namely, a conflict with the hero who was mightiest in the east of the world and who had slain great multitudes of the hosts.

1729. One day (however) Penthesilea gave a thrust to Pyrrhus and wounded him roughly. Then the anger and fury wrought by the wound entered Pyrrhus so that, in attacking Penthesilea, he knew neither dread nor fear. They fight a duel. Manly, then, was this conflict. Howbeit Pyrrhus' valour was (the) mightier. Penthesilea fell in the duel.

1734. Now after the fall of the queen, the Burnt-paps and the Trojans were routed, and Pyrrhus and Diomede set a great slaughter upon them, so that they reached the gates of the city. After this, the Greeks close round the city, and the battle is fought all round about it.

1738. So when the kings and leaders of the Trojans beheld the hosts outside, and (saw) that they were around the city, they went to have speech of Priam. These were the leaders that came there, to wit, Antenor and Polydamas and Aeneas. To take counsel then they came, to know what they should do against the mighty hosts that had attacked (?) then. All his leaders were summoned to Priam, and he asked them what they wished to do. Then said Antenor to them. „It is a mockery for you,“ saith he, „to fight against the Greeks, for your soldiers have died, your heroes have been laid low, your leaders have fallen: Priam's sons have been slain, and every one who came out of the foreign lands to help you. Howbeit, the leaders of the Greeks remain, to wit, Menelaus and Pyrrhus son of Achilles, who is not weaker than his father, and Diomede, and Locrian Ajax and Nestor and Ulysses. Now ye have been forced into the city, and the gates of the city have been shut upon you. This, then, is good for you,“ saith he: „let Helen be given up by you to the Greeks, and the booty, besides, that Alexander brought from the island Cythera. Then the Greeks will go to their home with peace and good will.“

1754. When they had been for a while proceeding to make peace, Amphimachus the son of Priam rose in the as-

sembly: a very mighty youth was he; and he spake words there to Antenor and to those who were at one[1] with him. „It were meeter for you,“ saith he, „that you should spur on the host and go before them to fight against our foes on behalf of your country and your fatherland and your city.“ After Amphimachus had completed these words, Aeneas son of Anchises arose and uttered a gentle answer to Amphimachus. „My son,“ saith he, „better were peace and goodwill than unpeace and quarrelling.“

1764. Then Priam himself arose and said: „Who are you, indeed,“ saith he, „a-seeking peace and quiet? It is through you hath come every evil that hath been done here. Ye were the leaders whom I sent to the Greeks. I sent one of the twain to demand my sister for me from the kings of the Greeks. When he came back with disgrace and refusal from all the kings of the Greeks he was persuading and pressing us (?) to deliver battle to the Greeks. Oh! comrades, moreover, it is he, together with Alexander, that wrecked the island Cythera, and brought thereout Helen and the booty besides. Therefore the peace is not to be sought for[2] by you. Let your mind, however, be towards this, that you may be[3] ready when the trumpet shall sound — going to the gates to give fierce, hard battle to the Greeks — to rout your enemies or to die yourselves!“

1777. Now when the utterance of these words had ended every one went home. So Priam entered the palace and his son was called to him, to wit, Amphimachus, and he said to him „I fear,“ saith he, „that the folk who are enjoining the peace will betray the city. Wherefore it is right to slay them before they finish that design.“ He was certain that unless the city was betrayed he would be victorious in battle over his enemies, and would put them to flight. This is the counsel that Priam formed: his most valiant soldiers were collected

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[1] Lit. in his unity.

[2] *iarata* is obviously corrupt. read perhaps *iarrthi*.

[3] For *corbat* I read *corbad*.

by him to do the deed before the councillors should complete the betrayal of the city. Then Amphimachus promised that he would do what Priam had ordered him. „Let a great banquet be made by us," saith he, „and let the leaders be summoned to consume the feast. I will collect soldiers to . . . upon them."

1789. Now as regards the leaders, to wit, Antenor and Polydamas and Ucalegon and Amphidamas, when they had dispersed out of the assembly they went on till they were conversing together,[1] and each of them complained to the other of his trouble. They were grieved at what Priam had said, for he would rather have his own destruction and the destruction of his city and the fatherland than peace with the Greeks. Then said Antenor, „I had a counsel for you", saith he, „and your profit would come therefrom unless I am afraid to utter it." „Deliver it in sooth," say the other leaders, „and 'the end of the story will not go from us over a house'; and whatever be the advice that thou shalt deliver we will fulfil it for thee." „Let us send," said Antenor, „first to Aeneas, that he may be along with us in the council." Then Aeneas came to them and asked them, „what advice are you willing to give?" saith Aeneas. „This is our counsel," saith Antenor, „if thou art in union with us, that one of us should go to the Greeks to have speech of Agamemnon and the worthies of the Greeks besides, that securities and guarantees be given to us for the complete protection of our people on account of betraying our city, and forfeiting our fatherland, and making better known to the Greeks the way to Priam's palace."[2] Every one praised that counsel. Then Polydamas was sent from them to get speech of Agamemnon, for he (Polydamas) it was whose liability to the Greeks was least; and he declared to Agamemnon his embassage diligently. Then the kings of the Greeks were summoned into one assembly to Agamemnon, and he declared to them what Polydamas had come for, namely, to betray Troy for the sake of peace and friendship to (the traitors) themselves.

[1] Lit. in one conversation.

[2] Lit. of strengthening-knowledge to them of the royal palace.

1812. Thereafter, then, Agamemnon asked of the kings what they should do unto the traitors, whether they should give sureties to them or should not give. Ulysses and Nestor said there was no truth in Polydamas, but that he had come guilefully. As to Pyrrhus, however, he did not at all reject Polydamas' story.[1] So when Polydamas had certified them that he had not come to tell them a falsehood the Greeks asked him for a signal. Polydamas said: „Even though in this hour, before I go, ye shall fare unto Troy, Aeneas and Antenor will open the gates of the city before you.“ Then the leaders of the Greeks said that if they should see the signal, to wit, candles lit to make (things) manifest to them, and if they should hear the voice of Aeneas and Antenor, they would perform[2] their oath to the betrayers, that is, to protect Antenor and Ucalegon and Polydamas and Aeneas and Anchises, with their wives and sons and daughters, with their cousins and relatives by marriage and companions, and with their kinsfolk besides.

1827. Now when they had settled their pledges, Polydamas led them[3] to the city, that is, to the gate which is named Scaea. There, then, they found a signal of their signals, to wit, the head of a white horse in the border over the gate.

1831. Then came the betrayers, to wit, Aeneas son of Anchises and Antenor, to meet the Greeks. As to Priam, however, he had everything prepared and ready to slay the betrayers and to fight for the city. Then the chief traitors gathered their households and their comrades and their friends to the gate at which they had set a signal for the Greeks, so that there they were biding about the gate on this side and on that. Thereafter came the Greeks to the gate which is named Scaea. The betrayers opened the gate and lit the lights against the faces of their friends and their companions and let them into the city.

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[1] This must be the meaning ('Neoptolemus hos refutat'). This meaningless *chucai* is a scribal error due to the *chucai* in line 1818.

[2] Lit. make true.

[3] Lit. took the van before them.

1840. These, then, are the leaders whom they let in, to wit, Pyrrhus son of Achilles in the van, and Diomede and Menelaus son of Atreus, and other leaders besides. Pyrrhus, however, it is he that was protecting all the household of the folk that betrayed the city. Now Antenor was leader before the troops and the hosting of the Greeks unto the citadel and the royal apartment and royal palace of Priam, a place wherein were biding the choice of all the leaders of the Trojans. It seemed to thee that the earth would fall under their feet because of the mightiness of the pride which they brought and the greatness of the wrath. Then, in sooth, did Pyrrhus son of Achilles wreak his fury and his wrath and his enmity on the Trojans. Multitudes of them fell that night by his hand. There, then, fell Panthus son of Euphorbus, chief speaker of all the Trojans after Antenor. There, also, fell Choroebus, the husband of Cassandra daughter of Priam. A stripling was he and a champion and a spearpoint of battle of the north-east of the world. It was not more than a week after the warrior came till Cassandra was betrothed to him. Cassandra did not at all desire to be defiled,[1] but she preferred to abide in maidenhood and in chastity. Then Pyrrhus son of Achilles, the battle-soldier, remained standing before Priam's citadel, with a two-edged axe in his hand, and then there was a gate that was the fairest and beautifullest in the world, from the various carving of every land, with a border of gold and silver and precious stone.

1860. Then the soldiers who were in Priam's palace divided themselves. A troop of them they put into the doorway of the court. These began to resist Pyrrhus and the rest of the heroes. The others, however, went on the palisades and mounds and sconces(?) of the citadel, and began to cast mightily at the hosts in such wise that they hurled together on them the spears and the swords and the shields and the arrows and the rocks of the stones under foot, and the beams and planks and roofs and poles of the balconies and the plank-houses. Then they broke

[1] Lit. her pollution.

the pinnacles of the archways and flung them against the Greeks, so that in that wise they laid low many thousands of the hosts. Moreover the people of the city arose, terribly and fearfully, furiously and hastily. Now they had no way of flight, for the Greeks had filled the streets and causeways and cross-roads of the city. So there was one cry throughout Troy. Alike were the soldiers crying and the champions howling and the clowns bellowing and the women wailing and the children screaming. Howbeit, as regards Priam's citadel, the valiant heroes of the Trojans began to defend it and to protect it. Because there lay the best of the gold and silver, the jewels and treasures of the Trojans. Howbeit, Pyrrhus son of Achilles began cutting and hewing the door-valve so that he himself with his shield passed through the middle of it. Then he put to flight[1] the Trojans who were fortifying their gateway. Reasonable was this, for Pyrrhus son of Achilles, of whom there is commemoration here, was, after the valiant folk that had fallen at[2] this Destruction, chief of valour of the men of the world.

1884. After the door (?) had been broken by Pyrrhus, and after the defenders who were biding in the gateway had been put to flight,[3] he entered the royal house and slew Priam's son before his face. Priam made a cast of a spear at him, in such wise that it went past him, because he (Priam) was then a feeble old man. Pyrrhus hurled a cast at Priam, so that it went into him, and he dragged him forward into the room and cut off his head at Minerva's altar. On one road, however, fared Hecuba and Polyxena. Then Aeneas ran to meet Polyxena. Howbeit Hecuba gave him full possession of the girl in return for protecting her. Aeneas then hid her under the safeguard of his father Anchises. Howbeit Andromache, Hector's wife, and Cassandra, Priam's daughter, went and laid themselves down on Minerva's altar.

[1] Lit. he gave pursuit on.
[2] Lit. on. [3] Lit. after hunting the defenders.

1895. Now until the white of the morning, there was no pause to the devastation and the ruin of the city. The city was burnt, so that it was in (?) a fringe of fire and under vapour of smoke. Badb bellowed and roared above it. Demons of the air shouted above . . .; for pleasant it was to them that slaughter should befall Adam's seed, because that was an increase to their (the demons') household. Great then were the turmoil and the . . . that were in Troy on that night. There was trembling on the teeth of the weak. The blood of the soldiers was poured forth. The old men wailed, the infants cried, the grown-up girls lamented. Multitudes of noble, well-born women were misused there, and the widows' tresses were loosened, and the hosts were slain. The city was devastated and ruined and swept away.[1]

1907. Now when daylight came on the morrow the kings of the Greeks came together into one council, and gave thanks to their gods and to their idols. Agamemnon praised the hosts, and then it was proclaimed by him that all the prey of the city should be brought to one place; and he made a right division unto the hosts, according to their ranks and according to their just grades. Then the kings held a council to see what they should do to the betrayers, whether freedom should be given to them or should not be given. All the hosts shouted, and this is what they said, that freedom and peace be given to the folk that had forsaken their fatherland and their city. Whatever, then, the hosts had taken of their men and cattle, of their jewels and treasures, all was given (back) to them, and protection was granted to them together with their friends and comrades and foster-brothers and with all that they possessed.

1919. Then did Antenor beseech Agamemnon that he might be allowed to say a few words to him. Agamemnon gave permission to him (Antenor). Antenor fell on his knees and bent them thrice in presence of Agamemnon, and said to him:

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[1] Lit. I think, 'was unsited', *de-lathriged?*

„Helena and Cassandra", saith he, „stand in danger and in peril because of (their) great fear. What does it seem to you just to do unto them? It would at this time be just for you to protect them, because of the favourable intercession and prophecy which Cassandra used to make for you, and because of the persuasion which Helen made as to delivering the body of Achilles to be buried in the camp, notwithstanding the outrage (proposed by) Alexander." Then Agamemnon granted freedom to those two, namely to Cassandra and to Helen. Then, too, Cassandra begged a boon on behalf of her mother Hecuba and on behalf of the wife of Hector son of Priam, to wit, Andromache, and related to Agamemnon how those two loved him greatly and used to speak well[1] of him in his absence. Agamemnon left[2] that to the kings. This is what was settled[3] by them, (to give) their freedom to those twain. Whatever human beings besides those, and (whatever) riches, were found there Agamemnon distributed to the host. Then Agamemnon gave thanks to the gods.

1935. On the fifth day afterwards all the hosts assembled in one meeting to determine what day they would set out to their country and their own land.

1940. Storms arose against them, so that the sea was not fit for voyaging by them. So for many days they stayed in the city. Then Calchas answered that the gods were not satisfied with them.[4] Then it came into the mind of Pyrrhus . . .

[lines 1944 — 2013 are too defective to be translated.]

2015. Two chief leaders Aeneas slew, namely Amphimachus, Nereus.

These are the leaders whom Alexander son of Priam slew: Antilochus, Palamedes, Locrian Ajax, Ajax son of Telamon. He and Alexander fell together.

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[1] Lit. to give good testimony. [2] Lit. permitted. [3] Lit. settled itself. [4] Lit. thankful of them.

Notes.

(The numbers refer to the lines of the text.)

4\. *do-t-r'-inchoisc*, 3d sg. s-pret. act. of *tinchoscim* (*do-ind-co-sechim*) with infixed pron. of 2d sg. and infixed verbal particle *ro-* = *pro*. This particle is, in the text now published, generally prefixed to verbs, whether simple or compound. But in *at-ru-bairt* 3, 12, 1, 253, 1965, *do-ri-gne* 4, *do-ró-ni* 13, *do-ro-chair* 1850, *do-ru-ménatar* 268, *im-ro-ráid* 1169, *fo-ro-dáil* 1935, *é-r-bairt* 1761, *é-r-lai* 158, *fo-r-úair* 256, it comes (as it does in Old and Early Middle Irish) between the verb and the prep. with which the verb is compounded. In *do-r-air-mesc* 391, *do-r-atni* (*do-ro-aith-tenni*) 1541, *fo-r-ácaib* (*fo-ro-ath-gaib*) 93, *fa-r-csat* (*fo-ro-ath-g.*) 1568, *con-r-ótacht* (*con-ro-ud-tacht*) 203 and *fris-r-ócaib* (*fris-ro-ud-gaib*) 859, as in *do-t-r-in-choisc*, it comes between the two preps. with which the verb is compounded. In *domárfás* 847, 851 (*do-m-ath-ro-bat-ta*) it comes between the second prep. and the verb. In *do-r-o-s-laigset* (*do-ro-fo-ass-laicset*) 1608 it comes between the first two of the three prepositions.

19\. *íar* here, as often, means 'along', a meaning not given in Windisch's Wörterbuch. So *íar n-oraib na long,* 893.

20\. *long* acc. sg. is probably a mistake for *luing* 249, 576, or *longai* (see infra at 707).

28\. *cliath-bernaidh* (pl. nom. *-e* 1078, gen. 821) is, like *cliath-chomla* 1208, 1582, a comp. of *cliath* 'battle', O'R. Cognate is *cliathad* 'conflicting': *gan cliathad,* Cogad G. 38.

28\. *tresium,* better *tresam* 1192, superl. of *trén.* So *nesam* 125 (*ocus*), *áillem* 383, 1859 (*álaind*) and *cáinemh* 1858 (*cáin*).

33\. *allather* = *allathair,* Corm. s. v. mog-éime, *allathoir,* O'Don. Gr. 263.

36\. *síu* (later *síre* 308) = O.Ir. *sía* 268, compar. of *sír* = W. *hir.*

57\. *ro-rergatar* 3d pl. redupl. perf. of *rigim.* The 3d sg. *ro-reraig* occurs Brocc. h. 56, Saltair na Rann 7237 (and 2573, where the ms. is corrupt).

63\. *ni rofodaim dó cen tairniudh.* Compare 1562: ni rodam dó cen tinntud.

73. *nár*, for *ná-r-b*, as *náchar* 1352, 1203, for *nácha-r-b*.

77. *coimsidhe* pl. of *coimsid* SP. II 15.

89. note the omission of any prep. before *lín*. Should we read *cosin-lín*? or *Regat lat?*

91. *bia-r* 1st sg. fut. of *bíu* with deponential ending. So in 3d pl. *bat-ir* 111, *bátir* 952, 1388, 1740. Other interesting forms of this verb are *bamm* 1795, *bas* 128, *bias* 383, *betit* 765.

112. *no-d-bia* 'he shall have' (ei erit). Note the change from the 2d to the 3d person, Rev. Celt. III 512.

130. *doróigu* (*doróegu* 800), 3d sg. redupl. perf. of. *togaim*, 3d sg. s-pret. *ro-thogh* 1400. Root *gus*.

139. 554. *deisid léo*, *deissidh léo* 1933, lit. consedit apud eos: 'it was resolved by them', O'Don. Gr. 257.

147. 890. *idna* seems here to mean banners.

149. *rothecail* seems a corruption of *rotheclaim*, and this of *rothecmaill*: cf. *teclaimmit* 721, *teclomad* 780. The inf. *teclaim* 399.

151. 719. *ro-bá-s* 'fuit', = *robáss* 1566. This form of the 3d sg. pret. of *bíu* is not in the grammars. It occurs with infixed pron. of 1st pl. in the Saltair na Rann 4059, *ro-n-bás bath* 'we have had (nobis fuit) death'.

151. *imna fíb-sa*, 198 *dona fíb-sa*, for Old-Irish *immna hí-sa*, *donaib hí-sa*. The nom. pl. *na hí-sea* 1601. acc. pl. *frisnahi* 1757.

155. *fóuair*, better *fofuair*.

157. *in-échta*. Other instances of this prefix are *in-dola* 689 (*dola* 1305), *in-imthechta* 1044, *in-atrebtha* 1047, *in-imrama* 1940. So in Togail Troi (LL.) *in-marbtha* 'fit to be killed', *in-techta* 'fit to go'.

159. 1486. 1960. *fo gin chlaidib*. Here the mouth that drains is used for the point that pierces: cf. the metaphorical use of *haurire* for *perfodere* in Verg. Aen. II 600, X 304 etc.

170. *tairnic*, 3d pl. *tárnecatar* 1601, redupl. perf. of *tair-icim*.

175. 1351. *do-n-n-anic* 'which came to him'. Root *anc*, Skr. *aç*.

181. 182. *tarrastá* seems 3d sg. 2dy s-fut. pass. of the verb of which *tarraid* ('traf, überfiel, holte ein', Windisch) is the perf. The next sentence seems to mean that Priam had a successor's mind (i. e. a desire to improve the inheritance), although he had actually taken possession of it. *Ar-apai-dhe* 'on account of that', *apa*, *aba* Mr. Hennessy says that it also means 'nevertheless' (which is the meaning in Ir. Texte 99, line 11) and quotes LU. 60a: *fanópair arapa*.

197. 1783. *Ro-tinólait*, 3d pl. pret. pass. of *tinólaim*. Other examples of this form (as to which see Windisch, Kuhn's Zeitschrift, XXVII 158, 159) are *ro-fóidit* 441, *ro-bádit* 579, *ro-herlaimigit* 590, 596, *ro-tóchuirit* 685, 1397 (*-et* 1024, 1061), *ro-othroit* 1446, *ro-hadnacit*

1572, *ro-mi-imrit* 1904, *ro-thaithmigit* (leg. -taith-) 1905, *ro-marbait* 1905, *ro-tascrait* 1746, *im-or-choraigit* 595 (leg. -coraigit?).

203. *conrótacht* 3d sg. pret. pass. of *conutgim* (*con-ud-tegim*): 3d pl. *conrotachta* 208.

205. *dálluc,* dat. sg. of *dál-loc,* a compound of *dál* 'meeting' (= W. *datl*) and *loc* from Lat. 'locus'. So in O.W. *datl-(l)ocou* (gl. fora), Z². 1055.

227. *loscain* inf. of *loscim* (the usual form is *loscud* 265, 750, corruptly *loscad* 175, 242).

233. *luide.* Here the *-e* is a suffixed pronoun indicating the subject. So *teit-e* 524.

257. *ro-dlomai,* 3d sg. pret. of an ā-verb, to be compared with Welsh forms in *-odd, -aud* ex *-āya.* Corresponding forms of i-verbs are *dorósce* 626, *ro-fóidi* 1052, 1387, *ros-faide* 1460, *doratni* 1541, *ro-greisi* 1638, *ro-rádi* 1756, *ro-ráidhi* 1792, *ro-léci* 1886.

257. 269. 752. *astir* for *asin-tir.* So *costrath-sa* 284, 984 for *cosin-trath-sa.*

262. *eisith* for *es-sith.*

267. A negative seems omitted here.

268. *doruménatar* 3d pl. redupl. perf. of *domoiniur* puto. Root *man.*

272. *árna* should be *arná* i. e. *aran-ná.*

281. *ro-im-rái,* 3d sg. redupl. perf. *immráim.* 3d pl. s-pret. *imraiset* 18.

283. *tomáite* seems for *tomaiti,* fut. part. pass. of *domidiur.*

293. *gol cecha leithe.* Here *leithe* is probably a mistake for *cléithe*: cf. 1084.

311. *mormó* compar. of *mórmór* 'specially great'.

316. *dofoithsaind-sae,* 1 sg. redupl. 2dy s-fut. of *tuitim* (= *do-fo-th-étim*). sg. 3 *dofóethsad* 1846, = *tóithsad* 1171. Of the s-future occur sg. 2 *dofóithais* 757, pl. 3 *dofoethset* 433, *dofáethsat* 544, 758, 763.

319. *ol-dáthe, dáthe* for *táthi* 2d pl. (abs. form) of *táim* = Lat. *sto.*

341. *faretar* seems to stand for *forfetar,* where *fetar* is, according to Thurneysen, from *fedsar,* **videsar,* an aorist like *a-vedisham, εἰδέω, videro* (Kuhn's Zeitschr. XXVII, 174 note 2). As to *t* from *ds* see Kuhn's Beitr. VIII. 350.

344. *tafhann*: *tafhonn* 1416, 1431, 1880, 1883 (root *svand*): here the *h* seems to shew that the *f* (ex *sv*) is to be pronounced like *v.*

348. *fócurthe* (read *fochuirthe*) 3d pl. pret. pass. of *fo-churim,* cogn. with *tóchuiriur* (= *do-fo-c.*) 'I invite'.

362. *fathmannach:* cf. *cach finna fathmainnech,* LU. 81ª.

371. *macca-samla,* usually *macc-samla.*

371. *infechtain* (also in 543, 1420, 1492, 1703) is = *inbheachtain* .i. contabhart, O'R. *as inbechtain raféd tadall an taige,* Three Fragments, p. 24, *as inbechtain má tearna an tres duine do Lochlonnaib,* ibid. 162.

374. *reuib* 'before you', not in the grammars.

389. *fochichret* seems 3d pl. redupl. fut. act. of *fochuirim* cognate with

tochurim 'pono'. So in Saltair na Rann 8060: *fochichret gaire garga* 'they will cast forth savage cries', 8324: passive: *in-iffern..fochichritar forcúlu* 'they will be cast back into hell'. The 3d sg. active *fochicher* (leg. *fochichera* = *fochiuchra*, LU. 56ª. 8) occurs in the same poem 8205, 3d sg. pass. *focicherthar*, LU. 88ª. The 1st sg. *fochichur-sa*, LU. 70ª. 4, and the t-pret. *fochairt* have been referred to *focherdaim*. They seem rather to belong to *fochuirim*, the 1st sg. *b*-future of which occurs in Saltair na Rann, 6121: *fochuriub uaim saigit* 'I will shoot forth from me an arrow'.

394. *ra-dechrad imbi*. So 1248, 1344, *rodechrad impu*, 1423 *rodechrad im Throil*. There is a similar construction with the verb *dásaim*, (Fr. *desver*?) Thus *dásthir imbi* 1432, *na rodásed* 7 *ná rodechrad impu*, 1344; *rodásed imna Mirmedondaib* 1463.

412. *cesc* = O'Clery's *ceasg*. Borrowed from *quaestio*, prob. through the medium of the British languages in which the change of *st* to *sc* is not uncommon: cf. W. *ascwrn* *ὀστέον*; *gwisc* vestis, and in the current language *gwasg* = Eng. *waist* and *trysglen* = Eng. *throstle*.

417. *dorostar* 3d sg. s-fut. pass. of *dorochim* 'I come'.

420. *atáthar*, deponential form of *atá* = Lat. *astat*.

426. *tesaba* 3d sg. redupl. fut. of **tessabanim*.

435. *ro-scaich* (better *roscáich* 1277) 3d sg., *roscachitar* 445, 703 (better *roscachetar*) 1306, 3d pl. redupl. perf. of *scuchim*.

477. *cluichthi* corrupt spelling of *cluichi*.

487. 491. *ro-d-char* 'amavit *eam*'.

492. *ága* (pl. dat. *ágibh* 941), generally *áige*, means 'limb', 'member'.

499. *tarrasatar* 3d pl. perf. of *tairissim*. The 3d sg. *tarrasair* 1201. *ciana* seems a sisterform of *cian* agreeing with *ed*. It reoccurs 1564.

513. *ro-inretar* (for *ind-rethatar*) 3d pl. perf. of *indriuth*. *in-a(n)* a combination of the article with the relative pron. With the common change of *i* to *a* it occurs as *ana(n)* 1358, 1612, 1934, 1544. [In LU. 36ᵇ 2, we also have *ana ndernai*.] With apocope: *'na(n)* 712. In the Tripartite Life it is *inna(n)*: *ni fil scribnid conised a scribend inna ndernai do fertaib* 'there is no writer who could write what he, Patrick, wrought of miracles', Rawl. B. 512, fo. 29ᵇ 1.

514. *ro-imretar* (for *imm-rethatar*), 3d pl. perf. of *immrethim*. But we should perhaps read *ro-im-rátar* 3d pl. of *ro-imrái* 281.

533. *no-bethe* seems secondary pres. pass. of the root *ba, gva(n)*. So according to Ascoli *bether*, Z². 501, should be rendered by 'veniatur' rather than by 'est'.

536. *aneich* for *in-neich*. So 518, 1390. *anneich* 431. So with *cech*: *aisneis cech neich* 775, and *nách* 229.

540. *beti*, if not an instance of a suffixed pronoun indicating the sub-

ject, (v. supra 233) is a scribe's mistake for *betit* 'erunt' 760. 765. So *rágdait* (for *rágtait*) 'ibunt' 1743. See Kuhn's Beitr. VII 21, VIII 455, and add to the forms there mentioned *gébtáit*, LU. 56[b] = *gebdait* 'capient' LB. 70[b] 22, *rechtait* LB. 73[b] 3, *scerdait* LB. 32[b]. A similar form, *gabtait*, in the present indicative, is in LU. 101[a]: *atafregat for lár tige, 7 gabtait a sciathu foraib,* 'they raise themselves up on the house-floor, and take their shields upon them'. So in the Saltair na Rann *segtait* 459, *cestait* 953, *bertait* 2981.

544. *cúala* pl. gen. of *cúail* 'a heap', *cúail crínaig* Laud 610, fo. 93[b] 1, cognate with lat. *caulis, cu-mulus.*

543. *farétfa,* 3d sg. b-fut. of **for-étaim* (*étaim* I find, *ro-étad* 1389).

576. *testátar* 'defuerunt'? like *testá* 'defuit'? 1207, seems a preterite.

579. *is bádud robádit.* Such expressions (common in Irish) where the noun is of cognate origin with the verb, remind one of Greek phrases like *μάχην ἐμάχοντο,* Latin like *pugnam pugnabant.*

580. *nóaib* = navibus: acc. pl. *nó-th-e* 568 where the *th* is inserted to shew that the word is a dissyllable. So in *clóthib* 'clavis'.

581. *commin,* leg. *co mín* 'minutely'?

595. *imorchoraigit* perhaps for *imm-ro-córaigit* 'they were greatly arranged'? The metathesis of the *r* of *ro* is frequent.

601. *íarnaig* seems gen. sg. of a collective *íarnach,* which I have not met.

612. *forácaib,* seems to have a passive sense here.

622. *dochel clú 7 erdarcus* = *docheil clú 7 erdarcus* 992. So in LL. 232[a], *a indsib 7 ailénaib celes clú.* pl. 3 *dochelit,* (*docealat* B.) *mor námra,* Corm. s. v. Art. *Tóchell* .i. *buaid,* O'Cl. may be cognate. Perhaps the root is Fick's 2. kal, to which he refers *κέλομαι* and *colo.*

625. *ámna* for O.Ir. **ámman,* acc. pl. of *ámm, ám* (= *agmen*), dat. sg. *ammaim,* Z[2]. 269.

639. *cuit péne na* (cf. *cuit péne má* 1483) seems an idiomatic expression for 'scarcely not', 'hardly not'. So *is bec, trá, na* 393, *is beg, trá,ná* 825.

707. *longai* dat. sg. of *long,* as *lungai,* 281, is the acc. So *insi* 708, dat. sg. of *inis,* and *insi* 709, acc. sg. Can there have been originally sisterforms in *ia, iā,* such as *longae, inse* (cf. *arbar* and *airbre, adaig* and *aidche, sétig* and *sétche*), and can these be their surviving datives and accusatives?

720. *Teophras, Teufras* 737, from *Teuthras,* with remarkable change of *thr* into *fr.* Have we here the explanation of *afraig, afridisi* from *ath-raig, ath-rithisi?*

722. *tarthetar, do-n-arthetar* 1195, *doruarthatar* 'remanserunt', Sg. 5[a].

730. *arrindi* = *arrinde* 1552, said to be the 'head of a spear'.

748. *conánic* is possibly the regular perf. of *con-icim* 'possum' (the usual perfect is *coemnacair*): *dar menmain* lit. 'over mind', can it mean 'contemptuously'?

749. *tabaerthi dobur n-oidh.* See other examples of this idiom in glossarial Index to Félire, s. v. oid.

762. *deis mo chloideb:* cf. *días chloidimh,* O'Cl. s. v. *Ubh. días* gl. spica.

765. *airge* 'armentum': here apparently used for battalion or some such body of soldiers.

768. *congancnes.* So in LU. 77[a], 24: *ar ba conganchnes oc comruc fri fer bói la Lóch.* O'Clery explains the word by *cneas no cum cnámha.* With *congan, congna* (gl. cornu) is cognate.

776. *atchondcammar, atchondcatar* 1607, *ó'tchonncatar* 1147, root *cas.* Windisch is doubtless right in holding that the first two syllables are due to the analogy of *atchondarc* (3d sg. *-dairc* 840), R. *darc.*

782. *comaithibh,* a scribe's mistake for *comaithchibh* 1219.

797. *athchomairc* gen. sg. of *athchomarc* 'interrogatio'.

810. *ro-oéthig* seems the 3d sg. pret. of the verb of which *óithigud,* 1035, is the infinitive. The meaning must be either 'diminished' or 'ceased', and the verb is possibly cognate with *παύω*, *paulus, favai, few,* with which Ir. *úathed* (dat. sg. *uathiud* 1072), has been connected.

817. *tóichléori,* cf. *tóichell* journey?

850. *cocái* leg. *cócai*: cf. *cúacca* .i. *fás no folamh* 'empty', O'Cl. Cognate with lat. *cavus.*

879. *aca* (= *ad-ca*) 'vidi', root *cas.* s-pret. sg. 1 *acus* 849.

908. *ailithir* pl. n. of *ailither* *ἀλλότριος*, peregrinus.

960. *al-loss* 'by means of', 'by virtue of'.

962. *dá gabait,* n. pl. *dofuitet a cethri gábaiti for talmain,* LU. 70[a], 26. n. dual: *dobert athbéim ina médi conid i n-oenfecht cond-ráncatar a da gabait chliss dochum talman,* LU. 109[a]. 'Division' or 'section' seems to be the meaning.

978. *dithrubaig* generally means 'hermits', but here it seems either 'birds of prey' (*οἰωνοί*) or 'beasts of the desert' (Hennessy), cf. sanglier.

1013. *ar-tí,* like *for-tí* (*tí* 'design, intention', O'R.), is used to make a kind of future participle: *ar thi dul* (gl. iturus) O'Moll. Gr. 128, *for tíi a marbtha,* LB. 144[a]. *for tíi merli,* Fél. lxxxix, 17.

1044. *apaigib* dat. pl. *apaige* 1049, gen. pl. of *apach* 'entrails', declined (like so many neuter nouns in *-ach*) in the sg. like an a-stem, in the pl. like an s-stem. So *étach,* sg. gen. *étaig* 494, 844, dat. *étuch,* 496, nom. and acc. pl. *étaige* 596, 889, 1180, *timthach,* sg. dat. *timthuch* 1671, n. pl. *timthaige* 596. 889, *coblach* sg. dat. *cobluch* 446, gen. *coblaig* 453, acc. *coblach* 463, *gáethlach* pl. dat. *gáethlaigib* 614, *luchtlach* pl. dat. *luchtlaigib* 873, *airenach,* sg. dat. *airinuch* 929. Compare German nouns like *grab,* ex *graba-m, pl. *grabir* (ex *grabisa, *grabasā) now *gräber,* Schleicher Comp. § 230.

1048. *droch-thuth* seems a mistake for *droch-thút*, as *dethaig* (in the same line) for *detaig*. Cf. *tútt nan-edpart*, LB. 189[a], *tút* 'stink', O'R.

1071. *onchon* gen. sg., *onchoin*, 1079, n. pl. of *onchú* 1. a leopard, 2. a banner (Liebrecht compares the low-latin *draco* étendard de la cohorte), 3. some kind of warrior, 4. a proper name. If *onchú* be (as I conjecture) borrowed from fr. *onceau* (dim. of *once* = lyncem) the *h* is due to the analogy of compounds with *cú* 'hound'.

1085. *macdacht* here, as in 1904, is not declined.

1099. *ermaisi* 'hitting', 'striking':. cf. dat. sg. *ho ermaissiu firinne*, Z[2]. 1043. cf. also the verb *ni anad con-ermaised in uball*, LL. 125[a].

1129. 1868. *stúag-dorus* 'archway'. The *s* in *stúag* is prothetic (*túag* 'bow'), as in *s-tuigen* (toga), *s-targa* (targa), *s-cipar* (piper), *s-préidh* (praeda), and perhaps *s-naidm* 'nodus'.

1193. *álta* gen. sg. of *álad* 'wound': cf. *ferg na gona* 1645, 1730, 1199.

1199. *ro-forb*, also in 1760, 1784, for *roforba*, O. Ir. *fororbai*, redupl. perf. of *forbenim* = ὑπερβαίνω (Ascoli). Hence *forbantar* 317, *no-forbaitáis* 1784.

1221. *conatuilset*, 3 d pl. of *conatuil* = *contuil* with infixed relative: see Windisch's Wörterbuch s. v. *cotlaim*.

1235. *foi-leis* for *fó-les*, where *fó* seems = Skr. *vasu*.

1236. *enech* = *eineach* .i. *eneaclann*, O'Cl. honour-price, compensation for wounded honour. With the phrase *derntá enech* cf. the fut. pass. *dogéntar th' ainech* 551.

1238. *ro-ordnigset*, infin. *ordnugud*, Ir. Texte p. 40.

1241. *cloechlodh* from *coechlod*, *coimchlod*.

1243. *múr-chlodh* gen. pl. lit. wall-dykes, fosses.

1289. *-se* a scribe's error for *si*.

1322. *ro-throchlastair*: cf. *nos-trochlann saigit asind fidbaicc*, Rawl. B. 502, fo. 48 a 1. *trochladh* a loosening, O'R.

1324. *criathar focha* (leg. *fotha*) 'sieve of the mill's feed'. cf. *fotha muilinn Maelodrain*, Félire May 21, note.

1357. *no-iadaitis* 3 d pl. 2dy pres. passive. So *dogéntais* 231, *nochtatáis*, *no-criathraitis* 1709.

1372. *állta* pl. of *alt*, p. 65 note 1.

1379. 1651. *doimniudh* seems to mean, and be cognate with, the latin *diminuere*, Curtius G. E. No. 475.

1384. *ro-adnacht*, t-preterite of *adnaicim*, root *na(n)c*, *nac*. Other t-preterites not noticed by Windisch (Kuhn's Beitr. VIII. 442) are *ro-aslacht*, Rawl. B. 512, fo. 27 a. 2, and *ro-chet* (= W. *cant* Z[2]. 524, root *can*), LU. 40[b]. 8 (*is disi rochet in senchaid na runnu-sa*) and Saltair na Rann 7533 (*Rí diar-rochet ... class aingel*).

1399. *debech* = *debach* 1763, from *debe* as *ainbthenach* 579, from *ainbthine*.

1460. *snadmaimm*, dat. sg. of *snaidm* 'knot', which (if the *s* be prothetic) may be cognate with *naidm* 1596.

1470. *fáilsaitis* (*nofailsaitis* 1626), = *fói[l]sitis*, Wb. 15 a 7, Z². 486, 634, 3d pl. redupl. 2dy s-fut. of *fulangim*. Of this verb the 3d pl. perf. *fóelangatar* occurs 1696, *foelangtar* 1710.

1475. *sithithir* compar. of *sith*, W. *hyd*, Goth. *seithu-s*, A. S. *síd*.

1487. *báirne* (*bairne* 1866), pl. n. of *bairenn* = *boireand* a large rock, O'Don. Suppl.

1490. *teriúarsena*, pl. n. of *tiriúairse* .i. fuighleach, Corn. O'Flaherty's Glossary compiled at Rome 1653 (Mr. Hennessy). This is probably cognate with *ro-thiruarthestar*, LU. 35ᵇ, *deruarid* 'remansit' Ml. 31ᵃ 6, pl. *doruarthatar* supra 722, and may stand for *do-air-úa-rat-tion*.

1513. *eill* leg. *éill*, acc. sg. of *iall*.

1546. 1899. *martad*. 'killing'? Br. *morza* engourdir, O.N. *myrða*, Mhg. *morden*.

1555. *tinnendsach*, for *tinnesnach*? *tinnisnach* (gl. festinosus) Ir. Gl. 615.

1589. *gart* 'head', Cormac.

1598. *forbthechfed*, 3d sg. 2dy b-fut. of *foirbthigim*, of which *forbachaim*, Ir. Texte, p. 566, is a bad corruption: *forbachsat* = *forbthechsat*.

1600. *ro-chalma*, *ro-testamla*. Here *ro* gives the force of a superlative.

1623. *do-r-as-cratar* (sg. 3 *doroscair* 1642) seems a redupl. perfect. 3d sg. redupl. 2dy fut. *no-thascérad* 852, 3d pl. *tascertais* 1466, s-pret. *rothascair* 1076, 3d pl. *rothascairset* 1859, pass. pret. pl. 3 *rotascrait* 1746. infin. *tascrad* 1223.

1647. 1889. *tall* (3d sg. s-pret. of *tallaim*), conjunct form without *ro* is curious. Other examples of this omission are in Saltair na Rann: *marb* 2021, *saer* 7409, *cruthaig* 7879, for *romarb*, *rosaer*, *ro-chruthaig*.

1653. *gráinche* compar. of *gráinech*, whence the verb *gráinighim*.

1660. *do-ro-r'-chair*. The double *ro* here is perhaps not a mistake, as *dororcair* occurs in the R. I. A. copy of the Félire, $\frac{23}{\text{P. 3}}$, Nov. 17. Cf. *ro-fo-ro-daim*, LU. 34ᵇ, *ro-fo-r-uaslig* ibid. 35ᵇ, *ro-r-laithea*, LH. (Francisc.) fo. 12ᵇ.

1694. *rescidir fri* a compar. of equality. Should we read *frescidir* and compare *friosg* 'nimble', O'R.?

1709. *no-criathraitis*: *críathar*, O.W. *cruitr* = Lat. *cribrum* ex **crētro*: cf. Eng. *riddle*, Fr. *cribler* 'percer de trous nombreux', 'se percer l'un l'autre de beaucoup de coups', Littré.

1747. *aili-thír* 'other-land'. Hence apparently *ailithre* 'peregrinatio' and *ailithrech* 'pilgrim'. But see *ailithir* 908.

1749. *é-trese* compar. of *é-trén*, as *for-threse* 1732, is the compar. of *for-trén* 145. The uncompounded compar. *trese* 832, *treisi* 392.

1750. *do-bar-timairced,* an example of the impersonal passive, with the infixed *-bar-* 'you'. In *dognéth sib* 1758 we have an example of the impersonal active. *Bátir sibh* 1786.

1766. *triuib* 'per vos', the usual form is *triib.*

1767. *ind-ara-de*: cf. the formulae *cechtar de,* 499, *nechtar de,* Z². 363. where *de* (for *te*) seems = the Goth. gen. pl. *thizē* (ex *tisām*). Of *ind-ara* the O. Ir. form is *ind-ala,* Z². 360. The expression *ind-alasar* 'one of the two of you' occurs in the Trip. Life (Rawl. B. 512, fo. 18b 1) where *sar* seems for **sár,* **sathar* (*sethar,* Wb. 1b) = *fathar,* Ir. Texte, vii, Lat. *vestrum.*

1801. *mád-at* 'if it is that thou art'.

1816. *ni thorlaic-side chucai.* For this idiomatic use of *chucai* after *léicim* cf. 1839, 1840.

1819. *dechastái,* 2d pl. abs. form s-fut. *dechaid.*

1820. *reimhib* 'before you'.

1857. *indorus,* lit. 'in(the)gate', is here, as in Saltair na Rann, 2238, and Ir. Texte, p. 99, l. 9, a nominal prep. meaning 'before'.

1890. *ra-ráith* 3d sg. redupl. perf. of *rithim.* This is one of the perfects with long *a* both in sg. and pl. (*fosráthatar,* LU. 59b): correct accordingly Kuhn's Zeitschrift XXIII, pp. 234, 236.

1892. *anaicthe* seems gen. sg. of *anacud* a sister-form of *anacul* 1918.

1895. *find na maitni* = *findmatin* 1566, cf. Fr. *aube,* Ital. *alba,* from *albus.* A similar phrase is *dub na haidche.*

1898. *Badb,* the Gaulish *bodua* in *Cathubodua,* a battle-goddess (Revue Celtique i. 32).

1908. *altugud* by metathesis for *at-tlugud.* So *fástine* 388, 395, 536, 546, 1925, for *fáithsine.*

1911. *cert-fodla* 'just divisions', a compound of *cert.*

1915. *ro-thréicset,* 3d pl. s-pret. of *trécim* (= tar-ancim, Ascoli, *Note Irlandesi* 37 note).

1921. *ro-theraind,* 3d sg. s-pret. of *tairndim, tairnim.* The verbal noun *tairniudh* 63, is in O.Ir. *in tairinnud* (gl. dejectio), Cod. Bedae Carolisr. 33 b. 4.

2015. *domarb* = *domarbh* 48, for O. Ir. *romarb.*

Corrigenda.

a. Text.

Line 58 *for* síniud *read* síriud. 87 i cummai. 95 fri. 98 ia*rraid*. 99 dofhúsceba. 341 far[ḟ]etar. 344 co n-aca. 371 is infechtain nofetaitís. 543 is infechtain. 589 có chéle. 612 Ní. 698 f*or*cind. 740 dochóid [Achíl]. 748 *con*ánic. 782 comaith[ch]ibh. 850 note, *for* cóchái̇n *read* cócai. 923 co-rodsáer. 924 *for* post *read* íarsin. 964 gnímaib. 969 tarla 'na scíath. 1085 *omit* [a]. 1193 ind álta. 1121 *con*atvilset. 1399 in bad. 1420 IS infechtain. 1435 i[c]cathugud. 1492 is infechtain. 1517 *dele first comma.* 1703 is infech-tain. 1780 *after* cathrach *insert a comma.* 1930 m*ai*c. P. 52, head line, *for* 140a *read* 165b. P. 53, head line, *for* 21 *read* 36.

b. Translation.

P. 64, line 21, *before* 'neighbouring' *insert* '(or in)'.

P. 65, note 2, *for* 'I read *siriud*' *read* 'the ms. has *síriud*'.

P. 70, line 5 from bottom, *read:* 'for a meeting-place and'. line 22, *for* 'ac-tive' *read* 'vehement'.

P. 71, line 7 from bottom, *for* 'they would make peace and order' *read* 'peace and order would be made'.

P. 73, line 8 from bottom, *for* 'ever' *read* 'over'.

P. 74, line 9 from bottom, *for* 'faine' *read* 'fain'.

P. 75, line 10 from bottom, *for* 'ye shall find' *read* 'I know'. line 5 from bottom, *before* 'I saw' *insert* 'And'.

P. 76, line 8 from bottom, *read:* 'so that it is doubtful that men's eyes would be able to', etc.

P. 81, line 4, *for* 'conspicuousness' *read* 'renown'.

P. 94, lines 2, 3, *for* 'was not near' *read* 'I saw not'.

P. 106, last line, P. 107, line 1, *for* 'did not sleep' *read* 'slept'.

P. 113, line 9, *read* 'Then, truly, he besought his brother Menelaus to hearten the'. line 10, *for* 'Menelaus' *read* 'He'.

P. 126, line 13, *after* 'twain' *insert* 'of them'.

Die Altirischen Glossen

im

Carlsruher Codex der Soliloquia des S. Augustinus.

A. Holder hat sich ein neues Verdienst um die Celtologie erworben, indem er zuerst die hier herausgegebenen Glossen in einer Karlsruher Handschrift der Soliloquia des Augustinus entdeckte. Er hatte die Güte mir eine Abschrift zuzusenden, und wenn man auch irische Glossen nicht auf Grund einer fremden Abschrift herausgeben kann, so gab mir die seinige doch einen willkommenen Anhalt, als ich das werthvolle Ms. mit Musse auf der Leipziger Universitätsbibliothek durchsuchen und das für uns Werthvolle daraus abschreiben konnte. Wiederholte Vergleichungen haben mir bewiesen, dass ich Nichts übersehen habe. Auch Whitley Stokes, der den Codex in Leipzig sah, konnte nicht mehr entdecken; doch verdanke ich ihm die Ergänzung von *lana*mnasa in Gl. 34 und die richtige Lesung von Gl. 58.

Der Codex hat die Nummer CXCV. Auf dem Deckel ist ein Stückchen Pergament aufgeklebt mit der in Abkürzungen geschriebenen Angabe:

Tres libri Soliloquiorum Augustini
Augustinus ad Dardanum de praesentia Dei.

Auf dem 1. Blatt des eigentlichen Codex steht unten unter der ersten Columne: 'Liber Augie maioris', der Codex stammt also aus Reichenau. Mehrere Blätter sind Palimpsest, so fo. 7, auf dem man die frühere Uncialschrift noch besonders deutlich sehen kann. Der Holzdeckel war im Innern vorn und ebenso hinten mit einem theilweise beschriebenen Pergamentblatte beklebt. Diese beiden Blätter sind jetzt abgelöst und in der Pagination mitgezählt worden. Das vorn befindliche derselben ist stark verblichen, und enthielt ursprünglich nur Lateinisch, aber auf der 1. Columne sind, wie mir scheint in der Hand

des Codex, 24 Zeilen neu darüber geschrieben, und diese enthalten im Text auch einige irische Worte. Das hinten abgelöste Blatt (paginirt 47), ist zwar in sehr alter Hand, enthält aber kein Irisch. Es beginnt (vgl. Mone, Lat. Hy. II p. 383):

'Cantemus in omni die concinnantes uariæ
conclamantes deo dignum ymnum Sanctæ Mariæ'.

Fast alle Glossen finden sich in dem Haupttexte des Codex, den Soliloquia S. Augustini, deren 1. Buch fo. 2 mit den Worten beginnt 'Uoluenti mihi multa et uaria mecum diu'. Das erste Buch endet fo. 9ᵛ, col. 1, das zweite Buch endet fo. 17ᵛ, col. 1,* das dritte Buch mit dem Specialtitel 'de quantitate animae' endet fol. 39ᵛ, col. 1. Ich gebe den lateinischen Text, wie er im Ms. steht, benutzte aber die Ausgabe der Benedictiner (accurante Migne): S. Aurelii Augustini Hipponensis Episcopi Opera omnia, Tom. Primus, Parisiis 1841, Buch 1 und 2 pp. 869 bis 904, Buch 3 (in dieser Ausgabe besonders gestellt) pp. 1035 bis 1080. Der gedruckte Text von Buch 3 hat als Unterredner E. (Evodius) und A. (Augustinus), unser Codex wie in den beiden ersten Büchern A. (Augustinus) und R. (Ratio). Auf fo. 39ᵛ und 40ʳ stehen verschiedene Textstücke, zum Theil von verschiedener Hand. Fo. 40ᵛ beginnt 'Liber Sancti Augustini Aurelii de presentia Dei ad Dardanum', in der Benedictiner Ausgabe Tom. II p. 832 (als Epistola CLXXXVII). Fo. 42 geht bis 'cum corporea rés sit ac transitoria' (§ 19 der Ausgabe), dann fehlen die Worte 'surdus non capit, surdaster non totum', aber mit 'capit atque in hís qui audiunt' setzt das falsch gebundene fo. 35 ein und der Text wird dann fortgeführt fo. 36ʳ, col. 1 bis zu den Worten 'per patientiam expectamus. multa itaque dicuntur' u. s. w., § 27 der Ausgabe, womit unser

* Zwischen dem 2. und 3. Buch steht, ungefähr eine Columne lang, eine Art Nachwort zu den beiden ersten Büchern der Soliloquia, das ich in Migne's Ausgabe nicht finde. Es beginnt 'Quaedam huius operis in libro Retractationum quae ita sé habent correcta sunt', und endet '. . in libro duodecimo de Trinitate deserui. Hòc opus sic incipit Uoluenti mihi multa ac uaria mecum diu. Incipit .III. liber Soliloquiorum de Quantitate animae.

Codex in diesem Texte abbricht. Auf fo. 36ʳ, col. 2, steht ein Stück Latein, dessen Schrift der auf dem letzten, vom Deckel abgelösten Blatte ähnlich ist, es beginnt 'Octo sunt principalia uitia'. Auf fo. 36ᵛ ist das erste Stück der ersten Columne leer, dann scheinen Excerpte aus verschiedenen Kirchenvätern zu folgen, der Anfang lautet: 'Ag. (= Augustinus) Nulli dubium est non secundum corpus neque secundum quamlibet partem animae sed secundum rationalem mentem ubi potest agnitio dei hominem factum ad imaginem eius qui creavit eum'. Fo. 43ʳ ist Fortsetzung von 36ᵛ; auf col. 2 sind nur 12 Zeilen geschrieben. Auf fo. 43ᵛ, col. 1 stehen vier Zeilen Latein, der Rest ist frei, ebenso das ganze fo. 44. Fo. 45 und 46 sind in kleinem Format, ohne Columnenabtheilung; die Schrift ist irisch, der Text lateinische Hymnen*, ein Credo und ein letztes Stück in Prosa, das mit den Worten beginnt: 'Maioris culpae manifeste quam occulte peccare'.

Die Glossen sind theils Marginal-, theils Interlinearglossen. Sie sind oft blässer als der Text, weil sie kleiner, also mit weniger Tinte geschrieben sind. Wahrscheinlich sind sie vom Schreiber des Textes selbst zugefügt worden, wenigstens lässt sich nicht der zwingende Beweis vom Gegentheil führen. Die meisten Glossen sind gut und scharf geschrieben. Einige scheinen gleichzeitig mit dem Texte, die meisten später eingetragen zu sein (vgl. z. B. fo. 18ᵛ, col. 1, lin. 16). Fo. 13ᵛ, col. 2, lin. 4 ist eine lateinische Glosse mit demselben Roth darüber geschrieben, mit welchem im Texte die Buchstaben A. und R.

* Diese Hymnen habe ich nur zum Theil bei Mone gefunden, der diese Handschrift bei dem letzten Hymnus erwähnt und sie daselbst dem 9. Jahrh. zuweist, Lat. Hy. I p. 390. Die Anfänge der Hymnen sind: Aurora lucis rutulat (Mone I p. 190); Martyr Dei qui unicus; Rex gloriose martyrum (Mone III p. 143); Aeterna Christi munera (Mone III p. 143, jedoch mit einigen Zeilen weniger); Sanctorum meritis inclita gaudia . pangamus socii gestaque fortia; Iesu corona uirginum . quem mater illa concepit; Uirginis proles opifexque matris; Summe confessor sacer et sacerdos (Mone III p. 330); Iam surgit hora tertia; Ad caeli clara . non sum dignus sidera . levare meos . infelices oculos (Mone I p. 387).

(s. oben) hervorgehoben sind. Andrerseits sehen bisweilen die Correcturen wie von anderer Hand aus, z. B. fo. 15r, col. 1, lin. 10 v. u. Die Schrift des Textes ist sehr schön, sie ähnelt von den beiden anderen Carlsruher Glossenhandschriften besonders der des Priscian und erinnert Stokes an die des Book of Armagh. Die Abkürzungen sind wie in den anderen altirischen Glossenhandschriften; die für ar, die schon in den älteren mittelirischen Mss. üblich ist, kommt hier noch nicht vor. Die Sprachformen sind altirisch. Ich glaube daher, dass Holder's und Mone's Taxirung, der Codex stamme aus saec. IX, richtig ist. Die Glossen sind theils lateinisch, theils irisch, nur die letzteren werden hier veröffentlicht. Wo ich im Lateinischen die Präposition mit dem folgenden Casus und andere Verbindungen zusammengeschrieben habe, ist es sicher auch so im Ms. Im Grundtext deute ich die Abkürzungen des Ms. nicht an, wohl aber überall in den Glossen (durch Druck des Ergänzten in anderen Typen).

I. Fo. 1, col. 1.

(Das vom Deckel abgelöste Blatt.)

De peccato .i. *opad* fidei trinitatis . inde Augustinus dicit.
hoc enim peccatum quasi solum sit prae cæterís posuit quia
hoc manente cætera detenentur 7 hoc discedente
cætera demittuntur.
De iustitia .i. aliena .i. *fírinne* apostolorum 7
omnium iustorum *bith ingabál* mundo.
Quopacto arguendus est
mundus de iustitia nisi de iustitia credentium
ipsa quippe fidelium comparatio infide-
lium est uituperatio . De iustitia ergo arguitur
aliena si arguuntur de lumine tenebræ
De iudicio .i. *in mess duchoaid fordiabul is*
hé rigas forru ut Augustinus dicit.

Die Abtheilung der Zeilen wie im Ms. Die weiteren elf Zeilen enthalten kein Irisch mehr.

II. Die Glossen.

[Die meisten Seiten der Handschrift haben zwei Columnen, das Blatt hat also deren vier, die hier mit [a], [b], [c], [d] bezeichnet werden. Die Citate hinter dem lateinischen Texte beziehen sich auf die Ausgabe. Die lateinischen Worte, über denen die Glosse steht, sind gesperrt gedruckt.]

Fo. 2[d] Cuius (lin. 1:) legibus rotantur poli cursús suos sidera peragunt (Lib. 1 § 4) Gl. 1 *inna rei file iter na secht ṅairṅdrecha ithé nime asbertar and*

Fo. 3[a] Recipe óro fugitiuum tuum domine clementissime: (lin. 5:) iamiam satis poenas dederim (I 5) Gl. 2 *focoemallagsa*

ibid. (lin. 40:) et pro eo quod ad tempus admonueris deprecabor (I 6) Gl. 3 *aní*

Fo. 4[a]* perge modo uidea- (lin. 7:) mus quorsum ista quaeris (I 9) Gl. 4 *.i. cair*

Fo. 4[b] (lin. 4:) Ita deus faxit ut dicis (I 9) Gl. 5 *.i. doróna*

ibid. Itaque arbitrio tuo rogato et obiurgato grauius si quicquam (lin. 7:) tale posthác (I 9) Gl. 6 *.i. iarsúnd.* Ueber si quicquam die Gl. .i. iusserit

Fo. 4[c] Quid speram (= sphaeram, lin. 4:) ex una qualibet parte á medione duos quidem pares circulos habere pariter lucet (I 10) Gl. 7 *.i. sechió óenrainn,* Gl. 8 *.i. hó*

Fo. 5[a] Immo sensum (lin. 1:) in hoc negotio quasi nauem sum expertus (I 9) Gl. 9 *itargénsa*

ibid. (lin. 2:) Nam cum ipsi (Gl. .i. sensus) mé adlocum quotendebam peruexerint (I 9) Gl. 10 *.i. dú adcosnainse*

ibid. Nullus hautem (lin. 36:) geometricus deum sé docere professus est (I 11) Gl. 11 *.i. intan forcain* unam lineam 7 unam speram non docet deum

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* Fo. 4 besteht nur aus einem schmalen Streifen, auf welchem ein Stück Text ('Non si Stoici sinant' Lib. I § 9, bis 'differentium rerum scientia indifferens' ibid. 10) steht, das fo. 5[a], lin. 11 weggelassen ist.

Fo. 5[b] (lin. 5:) Esto plus té ac multo plus quam de istís deo cognito gauisurum (I 11) Gl. 12 .*i*: *doig*

Fo. 5[c] Quid enim adhúc ei demons- (lin. 2:) trari non potest uitiis inquinatae atque egrotanti quia uidere nequit nisi (lin. 3:) sana si non credat aliter sé non esse (lin. 4:) uisuram nondat operam suae sanitati (I 12) Gl. 13 *íarna glanad* Gl. 14 .*i*. in*frithgna*m

Fo. 5[d] et haec est uere perfecta uir- (lin. 4:) tus ratio perueniens ad finem suum (I 13) Gl. 15 .*i*. *doimcaisin dé*

ibid. Ipsa uero uisio intellectus est ille qui in anima est qui (lin. 7:) confidit (sic! zu lesen conficitur) ex intelligentia et eo quod intelliguitur (sic!) (I 13) Gl. 16 uel ex intelligente (dies in der Schrift des Textes) .*i*. *ondí itargnin*. Dazu links am Rande Gl. 17 *dede húa*m *bí** intelligentia ex noscente 7 intelligibili ré

ibid. Sed dum in hoc corpore est anima etiam sí ple- (lin. 5:) nissime videat hoc est intelligat deum (I 14) Gl. 18 .*i*. *meit*** *assochtmacht,* mit punctum delens über dem ersten *t,* also *as sochmacht.*

ibid. tamen quia etiam corporis sensus utuntur opere proprio nihil quidem ualente ad (lin. 28:) fallendum non tamen nihil agente potest adhuc dici fides ea qua hís resistitur et illud putius (sic!) uerum esse creditur (I 14, die Fortsetz. der vorigen Nummer) Am Rande links zu fallendum Gl. 19 .*i*. *nitartat* sénsus *breíc**** *im anmin* Gl. zu hís: .i. sensibus Gl. zu illud: .i. summum bonum

Fo. 6[a] Sed res- (lin. 28:) ponde quomodo haec acceperis (sic!) ut probabilia an ut vera (I 15) Gl. 20 .*i*. *inna dligeda anúas roráitse*m†

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* Hinter *húam* ist die Zeile zu Ende.

** Ueber dem *t* von *meit* steht ein Abkürzungszeichen (ˇ), das hier keinen Sinn haben kann.

*** *breíc* ist geschrieben *bre* am Ende der einen und *íc* am Anfang der folgenden Zeile.

† Das *t* in *roráitsem* ist ganz deutlich. Zwischen *anúas* und *roráitsem* steht die Abkürzung für lat. inter, die nicht zu der irischen

ibid. Plane ut probabilia (lin. 30:) et in spem quod fatendum est maiorem surrexi (I 15, die Fortsetz. der vorigen Nummer) Gl. 21 *.i. is huilliude mo freiscsiu doneuch roradissu argaibim ceill for etargna nach reta infecht sa.*

Fo. 6[b] .R. Quid sí té repente saluo esse corpore sentias 7 probes tecumque omnes quos diligis concorditer liberali otio frui uideas, nonne aliquantum tibi etiam letitia gestiendum est? .A. Aliquantum; immo (lin. 32:) uero sí haec p*re*sertim ut dicis repente pro- (lin. 33:) uenerint quando mé capiam, quando id genus gaudii uel dissimilare permittar (I 16) Gl. 22 *.i. mo slántu fadéin* 7 *slántu* amico*rum* Gl. 23 *.i. cen failti*

Fo. 6[c] Quid uxor nonne té interdum dilectat pulcra pudica (lin. 23:) morigera (I 17) Gl. 24 *bésgnethid*

ibid. (lin. 24:) adferens etiam dotis tantum . . . quantum eam prorsus nihilo faciat onerosam (lin. 27:) otio tuo p*re*sertim sí speres certusque sís nihil ex ea té molestiae esse passurum (I 17) Gl. 25 *cid indfretussa* Gl. 26 *do immofolung déesse duitsiu*

ibid. Itaque sí ad officium pertinet sapientis quod nondum comperi dare operam liberis. quis- (lin. 38:) quis rei huius tantum gratia concumbit. mirandus mihi videri potest. at* uero imitandus nullo modo (I 17) Gl. 27 *clainde*

ibid. Nam temptare hoc (lin. 41:) periculosius est quam posse felicius** (I 17, die Fortsetz. der vorigen Stelle) Dazu unter der Zeile am Ende der Columne Gl. 28 *cid arthucait cláinde dagné nech.* 7 *niparétrud is mó,* unter den letzten Worten von *nip* an: is p*er*iculosius q*uam* felic*ius*

Fo. 7[a] p*re*sertim sí generis nobilitate tanta polleat, ut honores illos (lin. 20:) quos esse posse necessarios iam dedisti per eam facile adipisci possis (I 18) Gl. 29 *.i. ithesidi adromarsu* (*ad romar su* in drei Zeilen)

Glosse gehören kann, sondern eine früher als diese geschriebene Bemerkung 'interrogatio' sein wird.

* Ueber das a von at ist ein u geschrieben.

** Ueber felicius ein Strich, und darunter facilius, wie es scheint, von anderer Hand.

ibid. non q*uae*ro quid negatum non delectet sed quid dilectet (lin. 27:) oblatum: aliud enim est excausta pestis aliud consopita (I 19) Gl. 30 *taudbartha* Gl. 31 *fasigthe*

Fo. 7[d] Quid ergo adhuc sus- (lin. 23:) pendor infelix et cruciatu miserabili differor (I 22) Gl. 32 *addomsuitersa*

ibid. Quem [ad ausgestrichen] modum hautem potest habere illius pulchritudinis amor in qua nonsolum (lin. 32:) non inuideo caeterís sed etiam plurimos q*uae*ro qui mecum appetant (I 22) Gl. 33 .*i*. *ni nammá nádfoirmtigimse*

ibid. Prorsus tales esse amatores sapientiae decet quales q*uae*rit illa cuius uere casta est et sine ulla contaminatione coniunctio sed non ad eam (lin. 41:) una uia peruenitur (I 23) Darunter am Fusse der Columne Gl. 34 *nió ógai tantum* acht* *is ó aithirgi* 7 *ó dligud lana*mnasa

Fo. 8[a] (Fortsetz. der vorigen Stelle) quippe pro sua quisque (lin. 1:) sanitate ac firmitate comprehendit illud singulare ac uerissimum bonum (I 23) Gl. 35 .*i*. *amal m̄bís slántu cáich* 7 *ásonarte* Ueber illud singulare die Gl. .i. sapientiam

ibid. (lin. 38:) Tale aliquid sapi- (lin. 39:) entiae studiosissimís. nec acute iam tamen uidentibus magistri optimi faciunt. Nam ordine quodam ad eam peruenire bonae disciplinae officium est (I 23) Gl. 36 .i. ius ordinis .*i*. *fochosmailius inna reta corptha órdd isnaib retaib in tucht sin*** Gl. 37 *dunaib acubarthib*

Fo. 8[c] Nos hautem (lin. 6:) quantum emerserimus uidemur nobís uidere (I 25) Gl. 38 .*i*. *durugabsam*

ibid. Nonné uides quae ueluti securi (lin. 12:) histerna die pronuntiaueramus nulla nos iam peste detineri nihilque amare nisi sapientiam (I 25) Gl. 39 *deedi*

Fo. 8[d] Sed quesso té síquid inmé uales ut me temptes per aliqua compendia ducere ut uel uicinitate nonnulla lucis (lin. 16:) istius quam si quid profeci tolerare iam non*** possum . pigeat

* Das Ms. hat 7 und darüber die Abkürzung für lat. sed.

** Gl. 36 beginnt über aliquid und geht dann rechts am Rande herunter.

*** In der Ausgabe fehlt dieses non.

me oculos refferre ad illas tenebras quas reliqui (I 26) Gl. 40 *ci forrásussa*

ibid. lin. 36 Quasi uero possim haec nisi per illam cognoscere (I 27) Gl. 41 *ate níchumgaim* Zu haec die Gl. deum 7 animam

Fo. 9[a] .R. Concluditur ergo aliud (darüber 'uel aliquid') quod uerum sit interire .A. (lin. 36:) Non contrauenio (I 28) Gl. 42 *.i. ni frithtáigsa*

Fo. 10[a] Quid sí agnoscatis aliud (lin. 32:) uobis uideri. quam est. nunquinnam (zu lesen 'numquidnam') fallimini? (II 3) Gl. 43 *.i. madfír in brithemnacht bess in*mente Gl. 44 *.i. issain donadbantar* sensibus 7 *am*al *bís iar*um

Fo. 10[c] Sed amplius deliberandum censeo utrum (lin. 5:) superius concessa non nutent (II 5) Gl. 45 *.i. dús innadnutmaligetar*

ibid. Sa- (lin. 8:) tisne considerasti ne quid temere dederis (II 5) Gl. 46 *dús innárdamarsu*

ibid. lin. 36 Nihilominus enim manet illud quod me plurimum mouet nasci animas 7 interire atque ut non desint mundo non (lin. 36:) earum inmortalitate sed successione prouenire (II 5) Gl. 47 *.i. cachanim indegid álaile*

Fo. 10[d] (lin. 6:) Quid illud dasne istum parietem sí uerus paries nonsit non esse parietem (II 6) Gl. 48 *innatmaisu*

Fo. 11[c] Hoc hautem ge- (lin. 10:) nus partim est in eo quod anima patitur partim uero in hís rebus quae uidentur (II 11) Gl. 49 *.i. lee fadeissne*

ibid. qualia uisu somniantium 7 for- (lin. 16:) tasse etiam furientium (II 11) Gl. 50 *.i. dasachtaigte*

ibid. Porro illa quae in ipsís rebus quas uidemus apparent alia anatura caetera abanimantibus (lin. 19:) exprimuntur atque finguntur (II 11) Gl. 51 *dufórñdit*er Gl. 52 *cruthigtir*

ibid. (lin. 20:) Natura. gignendo uel resultando similitudines deteriores facit (II 11) Gl. 53 *.i. nótríathleim*

Fo. 11[d] Nam et in ipso (lin. 2:) auditu totidem fere genera enuntiant similitudinem uelut cum loquentis uocem quem

non uidemus audientes putamus alium quempiam qui voce similis est (II 12) Gl. 54 *.i. filinuisu*

ibid. uel inore- (lin. 8:) logíis (zu lesen 'horologiis') merulae (II 12) Gl. 55 *.i. inna luiniche*

ibid. Falsae hautem uoculae quae dicuntur amusicís . incredibile est quantum adtestantur ueritati; quod post apparebit. (lin. 13:) Tamen etiam ipsae, quod nunc sat est, non absunt abearum similitudine quas ueras vocant (II 12) Gl. 56 *cit*

ibid. Quid (lin. 23:) cum talia nos uel olfacere uel gustare uel tangere somniamus (II 12) Gl. 57 *.i. boltigme*

ibid. Nam ego circuitum istum semel statui tollerare neque (lin. 40:) in eo defetiscar spé tanta perueniendi quo nós tendere sentio (II 13) Gl. 58 *niconscithigfar*

Fo. 12[a] Ergo sí eo ueri essent quo ueri simillimi apparerent nihilque inter eos et ueros omnino distaret eoque falsi quo per illas uel alias differentias (lin. 23:) disimiles conuincerentur (II 13) Gl. 59 *ócomteitarrestiss* ánobís

ibid. ut rem bene inductam addiscutiendum inconditus (lin. 40:) peruicaciae clamor explodat (II 14) Gl. 60 *cofrisdúna*

Fo. 12[b] (lin. 16:) Non enim mihi facile quicquam uenit inmentem quod contrarís causís gignatur (II 15) Dazu am Rande links Gl. 61 *ni congainedar ní óthucidib écsamlib* nisi falsu*m* tan*tum*

Fo. 12[c] Restaret ut nihil aliud falsum esse dicerem nisi quod aliter sé habere atque ui- (lin. 9:) deretur . ní uererer illa tam monstra quae dudum enauigasse arbitrabar (II 15) Gl. 62 *.i. amal asrubàrtmart inna clocha bíte inelluch intalman**

ibid. (lin. 15:) ubi mihi naufragium in scopulís ocultissimís formidandum est (II 15) Gl. 63 *.i. bíte immuir*

* Dies bezieht sich auf II 7: R. Certe hic lapis est; et ita verus est, si non se habet aliter ac videtur; et lapis non est, si verus non est; et non nisi sensibus videri potest. A. Etiam. R. Non sunt igitur lapides in abditissimo terrae gremio, nec omnino ubi non sunt qui sentiant: nec iste lapis esset, nisi eum videremus; nec lapis erit cum discesserimus, nemoque alius eum praesens videbit (so nach der Ausgabe).

ibid. (lin. 39:) Nam et mimi et comediae et multa poemata mendaciorum plena sunt (II 16) Gl. 64 *.i. cidnafuirsirechta*

Fo. 12[d] R. Iam ea quibus uel dormientes uel furentes falluntur concedis ut opinor in eo esse genere. A. Et nulla (lin. 23:) magis.* Nam nulla** magis tendunt talia esse qualia uel uigilantes uel sani cernunt: et eo tamen falsa sunt quod id quo tendunt esse nonpossunt (II 17) Dazu am Rande einem Zeichen über magis entsprechend Gl. 65 *.i. ni moa adcosnat bete* in *secundo* genere *innahí frisairet* ⁊ sani q*uam* dormientes .i. *est* furentes

Fo. 13[a] Itaque ipsa opera hominum uelut comedias aut traguedias (sic!) atque mimos et id genus alia possimus (lin. 1:) operibus pictorum fictorumque coniungere. (lin. 2:) Tam enim uerus esse pictus homo nonpotest, (lin. 3:) quamuís inspecie hominis tendat quam illa quae sunt scripta inlibris comicorum (II 18). Oben rechts über der Columne wahrscheinlich auf die zweite Zeile bezüglich Gl. 66 *arunméitse nicuming*

ibid. At uero inscena Roscius (lin. 9:) uoluntate falsa Hecuba erat; natura uerus homo (II 18) Dazu am Rande links unter Roscius Gl. 67 *fuirsire*

ibid. Non enim tamquam striones (sic!) aut despeculís quaeque relucentia (lin. 37:) aut tanquam minores (dazu unten die Note 'uel mironis uel mirionis') buculae ex aere ita etiam nós ut in nostro quodam habitu ueri simus adalienum habitum adumbrati atque simulati et ob hoc falsi esse debemus (II 18) Gl. 68 *.i. is* u*era* pict*ura* *robaisin* ⁊ *robtarbai togaitigsidi*

Fo. 13[b] Est hautem grammatica uocis articulatae custos: et moderatrix disciplina, cuius professionis (lin. 25:) necessitate cogitur humanae linguae omnia etiam figmenta colligere, quae memoriae litterísque mandata sunt (II 19) Gl. 69 *.i. isecen doneuch fosisedar dán inna grammatic* con*tinola innahuili doilbthi*

ibid. (lin. 30:) Nihil nunc curo . utrum abste ista bene

* Darüber die Gl. .i. concedo
** Darüber die Gl. .i. falsa

diffinita atque distincta sint (II 19) Gl. 70 .i. duo .i. (sic!), dazu links am Rande *.i. herchoilud* fabulae 7 gr*ammaticae*

ibid. Nonne ego (sic! zu lesen Non nego) uim peritiamque difiniendi qua nunc ego ista separare (lin. 36:) conatus sum disputatoriae arti tribui (II 19) Gl. 71 *dudialecticc*

Fo. 13[c] (lin. 8:) .R. Num aliquando instetit ut dedalum uolasse crederemus? .A. Hoc quidem numquam (II 20) Gl. 72 *.i. nítarrastar aém* Gl. 73 *.i. naic*

ibid. sí nihil inea diffinitum esset (lin. 31:) nihil ingenera 7 partes distributum atque distinctum (II 20) Gl. 74 .i. inspecies *fodlide*

Fo. 13[d] Grammatica igitur eadem arte creata est . ut disciplina uera esset: quae est absté superius afalsitate defensa: quod (lin. 8:) non de una grammatica mihi licet concludere; sed prorsus de omnibus disciplinís (II 21). Dazu links am Rande Gl. 75 *nígra*mmatic *tantum astoisc do deimnigud as* u*era* disci*plina* p*er*dia*lecticam* acht *it na huili besgna ata fira* p*er*dia*lecticam*

ibid. (lin. 37:) Esse aliquid inaliquo non nós fugit duobus modis dici (II 22) Gl. 76 *nínim*gaibni

Fo. 14[a] (lin. 5:) Ista quidem uetustissima nobis sunt: et ab iniunte aduliscentia studiosissime percepta et cognita (II 22) Gl. 77 *iscián mór húas etargnaid dunni aní sin*

ibid. (lin. 38:) nisi forte animum dicis etiam símoriatur animum esse (II 23) Dazu am Rande rechts Gl. 78 *bés asberasu asnai*[n]m *doso*m anim*us ciatbela*

ibid. sed eo ipso (lin. 41:) quod interit . fieri ut animus non sit dico (II 23) Darunter am Rande Gl. 79 *Niba* animus *dia nérbala*

Fo. 14[c] (lin. 9:) Loquere iam qui enchicas (sic! zu lesen 'enecas', II 24) Gl. 80 .i. p*rae*focas *.i. formuchi*

ibid. Nam primum [me]* mouet quod circuitu tanto usi sumus nescio quam rationum catenam sequentes cum tam breuiter totum de quo agebatur demons- (lin. 27:) trari potuit . quam nunc demonstratum est (II 25) Gl. 81 *.i. fiu*

* me aus dem gedruckten Texte ergänzt.

Fo. 15[a] Quare sí placet repetamus breuiter unde illa duo confecta sint aut semper manere ueritatem aut ueritatem esse disputandi ratio- (lin. 19) nem . Haec enim uacillare dixisti quo minus nós faciat totius rei securos (II 27) Gl. 82 *utmallaigetar*

ibid. .R. ... Scio enim quid tibi eueniat adtendenti . dum nimis pendes inconclusionem . et ut iam ianque (sic!) inferantur expectas ea quae interrogantur non diligenter examinata concedis . .A. Uerum (lin. 36:) fortasse dicis . sed enitar contra hoc genus morbi quantum possum (II 27) Gl. 83 *.i. frisbérsa*

Fo. 17[verso] am obern Rande ohne Beziehung auf den Text die Bemerkung Gl. 84 *ismebul elud rig nafirinne* ⁊ *chairte fridemun*

Fo. 18[c] Simplex enim corpus est terra (lin. 16:) eo ipso quo terra est et ideo elimentum dicitur omnium istorum corporum quae fiunt ex IV elimentís (III 2) Gl. 85 *adbar*

Fo. 19[c] quod in loco tranquilissimo et abomnibus uentís quietissimo uel breui (lin. 17:) flabello approbari potest (III 6) Dazu am Rande Gl. 86 flabellu*m* *cule bath*

Fo. 19[d] Intrinsecus tantum ut tanquam utrem impleat . án tantum (lin. 6:) forinsecus uelut tectorium . án et intrinsecus et extrinsecus eam (die Seele) esse arbitraris (III 7) Gl. 87 *.i. slintech*

Fo. 23[d] Tumor enim non absorde (sic!) appellatur corporis magnitudo (lin. 11:) quae si magni pendenda esset plus nobís profecto elifanti saperent (III 24) Am Rande links Gl. 88 *.i. mórmessi*

ibid. uel quod etiam deoculo dicebamus (lin. 20:) cui non liceat aquilae oculum multo quam noster est esse breuiorem (III 24) Gl. 89 *.i. dinachfoll*us

Fo. 24[a] Minus enim ego de hís rebus dubito quam de hís quas istís oculís uidemus (lin. 28:) cum pituita bellum semper gerentibus (III 25) Gl. 90 *fritodéri* no *frimeli*

Fo. 26[verso] (ohne Columneneintheilung) Deinde inipsís luctatorum corporibus pales- (lin. 2:) tritae non molem ac mag-

nitudinem sed nodos quosdam lacertorum et descrip- (lin. 3:) tos toros figuramque omnem corporis sibi congruentem peritissime inspiciunt (III 36) Gl. 91 *.i. indimthas carthithi* Gl. 92 *.i. innan doat** Gl. 93 *.i..toirndithi* Gl. 94 *.i. inna sethnaga*

ibid. Nam sí maiore impetu minor uelut uehimenti aliquo tormento emisus infligatur maiori uel laxius iaculato uel iam langescenti quamuís abeodem resi- (lin. 41:) liat retardat illum tamen aut etiam retro agit . pro modo ictuum atque ponderum (III 37) Gl. 95 *.i. niath sonairt*

Fo. 27[b] Quamobrem cum infanti puero solus adtrahendum aliquid uel repellendum nutus sit intiger nerui hautem et propter recentem minusque perfectam conformationem inhabiles et propter humorem qui illi aetati exuberat marcidi et propter nullam exercitationem languidi pundus (sic!) uero adeo sit exiguum ut né ab alio quidem (lin. 27:) inpactum grauiter urgeat oportuniusque sit quam** adinferendam accipiendamque molestiam (III 39) Gl. 96 *.i. insarta .i. inucht nachaili*

idid. ac post paululum sagittas iam ferro graues pennulís uegi- (lin. 40:) tatas (sic!) neruo intentissimo emisas caelum remotissimum petere (III 39) Gl. 97 *.i. tét fidbaicc*

Fo. 28[recto] (ohne Columneneintheilung, lin. 9:) Quicquid hautem uidens uidendo sentit id etiam uideat necesse est (III 42) Dazu am Rande links Gl. 98 *.i. caisin sochmacht*

ibid. Sed hoc ultimum quod ex eís confectum est ita est absordius (sic!) ut illorum potius (lin. 27:) aliquid temere me dedisse quam hoc uerum esse consentiam (III 43) Gl. 99 *.i. adrodamar*

ibid. (lin. 29:) Quid enim tandem incautius . sí ut paulo ante uigelares tibi elaboretur*** (III 43) Gl. 100 *.i. inrembic*

* Das e von lacertorum kommt dazwischen.

** Das quam ist hereincorrigirt. Die Ausgabe hat: opportuniusque sit ad accipiendam, quam ad inferendam molestiam

*** Hinter tandem im Ms. eine leere Stelle; tibi elaboretur (sic!) steht über uigelares und soll einem Zeichen entsprechend dahinter eingefügt werden. Die Ausgabe hat: quid enim tibi tandem elaberetur incautius, si ut paulo ante vigilares?

Ueber quid die Gl. .i. erroris, zu incautius links am Rande .i. quam illa quae antea concessisti.

ibid. Is* enim sé (lin. 33:) foras porrigit . et per oculos emicat longuius (sic!) quaquauersum potest lustrare quod cernimus (III 43) Gl. 101 *.i. sechileth*

Fo. 30[recto] (ohne Columneneintheilung, lin. 6:) .R. . . . án tú id negabis? .A. Nihil minus (III 49) Gl. 102 *.i. naicc* .i. negabo

ibid. (lin. 38:) Quis hautem non uideat nihil sibi esse aduersi quam ista duo sunt (III 51) Ueber aduersi: *uel* sius, daneben über quam Gl. 103 *.i. fiu*

Fo. 30[verso] Itaque (lin. 1:) nosse cupio utrum horum deligas (III 51) Gl. 104 *.i. in indalanai* .i. *in*ter*r*ogat*io*

ibid. (lin. 17:) nunquam tamen deterriar pudori huic reniti . et lapsum meum té *pre*sertim manum dante corrigere (III 51) Gl. 105 *.i. frisaber* (das *a* ist darüber geschrieben)

ibid. Neque enim (lin. 19:) ideo est suscipienda pertinacia quam optanda constantia (III 51) Gl. 106 *.i. sigide imresin* .i. uitiu*m* Gl. 107 *fiu* Ueber constantia die lat. Gl. .i. uirtus, am Rande zu dieser Stelle die Gl. Cicero dicit pertinacia est finitimum uitium constantiae

Fo. 31[verso] Quid aliud putas nisi diffinitionem illam sensús (lin. 20:) ut antea quod nescio quid plus quam sensum includebat ita nunc contrario uitio uacillare quod non omnem sensum potuit includere (III 56) Gl. 108 *.i. ol* Ueber ut antea die lat. Gl. .i. uacillabat

Fo. 32[d] am unteren Rande Gl. 109 saurus *.i. odur,* darüber befindet sich ein Abschnitt (III 59), in welchem Augustin die 'palpitantes lacertarum caudas amputatas a cetero corpore' erwähnt, und dann 'reptantem bestiolam multipedem . . longum dico quendam uermiculum'

Fo. 35[b] (lin. 20:) [A] cuius sacrificii humilitate longe abest typhus [et] coturnus illorum (De praesentia Dei § 21, die Ergänzungen nach der Ausgabe) Gl. 110 *sulbaire* Zu typhus die lat. Gl. .i. su*per*bia.

* Bezieht sich auf uisus.

Anmerkungen.

Anderweitige Belege für die irischen Wörter finden sich in den „Indices Glossarum et Vocabulorum Hibernicorum quae in Grammaticae Celticae editione altera explanantur“ von B. Güterbock und R. Thurneysen (Lipsiae 1881) und in dem Wörterbuch zu meinen „Irischen Texten“, worauf ich hier ein für allemal verweise.

I. Die Sätze auf Fo. 1.

Opad etc. „Das Zurückweisen des Glaubens an die Trinität“. — *Firinne* etc. „Die Gerechtigkeit der Apostel und aller Gerechten ein fortwährender Tadel für die Welt (?)“, vgl. im Folgenden: ipsa quippe fidelium comparatio infidelium est uituperatio. — *In mess* etc. „Das Gericht, das über den Teufel erging, dasselbe wird über sie ergehen.“

II. Die Glossen.

Gl. 1. „Die Räume, die zwischen den sieben Planeten sind, das sind die Himmel, die hier genannt werden.“ Zu *inna rei* vgl. *.i. arnaib réib ilib* Gl. zu super omnes coelos Wb. 22a, 10 (Z.² 227); *airndrecha* steht für *airndrethcha,* vgl. Cr. Bed. 18b, 12: *isé* multiplex motus (so das Ms.) *inriuth retae inna airndrethcha* in contrarium contra sé *7 arriuth aicneta fedesin* „der Lauf, den die Planeten entgegengesetzt gegen sich laufen, und ihr eigner natürlicher Lauf.“ Beda, de rerum natura Cap. XII, sagt: Inter caelum terrasque septem sidera pendent, certis discreta spatiis, dazu Cr. Bed. 18c die Glosse: *hité* spatia *narree fil* á terra usque ad XII signa ... „das sind die Räume der Himmel, die von der Erde bis zu den zwölf Zeichen sind ...“ Der Nom. Pl. *rei* an unsrer Stelle scheint zu beweisen, dass *re* ein femininer Stamm auf *ia* ist. — Von der irischen Wurzel *ret* (*rethim* ich laufe) ist ein Decompositum **air-ind-riuth,* ich schweife umher, gebildet, dazu **air-ind-rethech* n. das umherschweifende Gestirn.

2. Dass *focoemallag-sa* als 1. Sing. Perf. zu *focoimlachtar* ‘pertulerunt’ Ml. 47c, 6 gehört, ist nicht zu bezweifeln. Vgl. die Indices von Güterbock und Thurneysen. Zu Grunde liegt die irische Wurzel *lang,* ohne Nasal *lag, lach,* hier zusammengesetzt mit den Präpositionen *fo-com-imm-*. Ueber *coim-, coem-* für *com-imm-* s. Gramm. Celt.² p. 884. An *imm-* ist als Object das pronominale *a(n)* angefügt, für das ich im Wörterbuch, Irische Texte S. 515, Spalte 1, Beispiele angeführt habe. Also „ich habe es (oder „sie“) erduldet“.

3. Die Glosse *ani* „das was“ ist zugefügt, um anzugeben, dass quod hier das Pronomen und nicht die Conjunction ist.

4. *cair* glossiert Wb. 5b, 11 numquid, und wird O'Dav. p. 64 durch *cinnas* „wie" erklärt, in O'Donovan's Supplement zu O'Reilly durch „quere", d. i. quaere, dazu ebenda die Glosse *cair .i. comarcim* (ich frage). — 5. „er thue", 3. Sg. Conj. Praes. — 6. „nach diesem". — 7. „von jedem beliebigen Theile aus", zu *sechi, sechib* vgl. Z.[2] 717.

8. Die Präp. ó „von . . aus" ist nochmals über a medio wiederholt. — 9. „ich habe erkannt", 1. Sg. Perf. Act. von *itar-gninim*, vgl. Gl. 16. — 10. „[nach dem] Ort, den ich erstrebte", 1. Sg. des Praes. sec. Act. von *ad-cosnaim*, W. *san*, skr. *sanoti* erwerben, gewinnen.

11. „Wenn er von einer Linie und einem Kreise lehrt, lehrt er nicht von Gott". — 12. „[Es ist] wahrscheinlich". — 13. „nachdem sie (die Seele) gereinigt ist". — 14. „[Sie trägt nicht] Fürsorge [für ihre Gesundheit]". — 15. „Gott zu schauen". — 16. „aus dem, der erkennt", vgl. Gl. 9. Das Präsens *itar-gninim* (s. den Index von Güt. und Thurn.) ist eine wichtige Form, denn es geht auf ein **gna-nā-mi* zurück, und hat somit die Wurzelsilbe besser bewahrt als skr. *jā-nā-mi*.

17. „Zweierlei woraus die Erkenntniss entsteht, aus dem Erkennenden und einem erkennbaren Dinge". — 18. „wie es am stärksten ist" (wörtlich: die Grösse welche stark ist), vgl. Gl. 98. — 19. „Die Sinne täuschen die Seele nicht", vgl. dieselbe Redensart in meinem Wörterbuch, s. v. dorat. Für die Worte nihil — agente hat die Ausgabe: si nihil quidem valent ad fallendum, non tamen nihil ad nonambigendum.

20. „Die Postulate oben, die wir angeführt haben". Voraus geht im lateinischen Texte: Ergo quomodo in hoc sole tria quaedam licet animadvertere, quod est, quod fulget, quod illuminat: ita in illo secretissimo Deo quem vis intelligere, tria quaedam sunt; quod est, quod intelligitur, et quod caetera facit intelligi.

21. „Meine Hoffnung ist desto grösser für das, was du gesagt hast, denn ich fasse Muth jede Sache zu verstehen". Vgl. *ar is andsain talsat a céill di ṡáire 7 di ṡochor, 7 ragabsat céill ara m-breith í tirib ciana comaidche* „for then they lost all hope of freedom and prosperity, and made up their minds to be taken into far-off borderlands", Tog. Troi, ed. Stokes, 675 fg.

22. „mein eigenes Wohlbefinden und das Wohlbefinden der Freunde"; *slántu* auch Gl. 35. — 23. „ohne Freude". — 24. *bésgnethid* sieht aus wie eine wörtliche Uebersetzung von morigera, denn *bés* bedeutet mos, und *gnéthid* ist Glosse zu operarium Wb. 30b, 15, Z.[2] 793.

25. *indfretussa* Gl. zu dotis, mir sonst nicht bekannt, doch könnte *fretus* zu *fristarat* gehören.

26. „dir Musse zu verschaffen": *deéss* findet sich Wb. 25b, 10 als Gegentheil von negotium agere in der Glosse zu 1 Thess. 4, 10; zu *do immofoluṅg* s. Z.[2] 883. — 27. „[um der] Nachkommenschaft [willen]". —

28. „Wenn es auch der Nachkommenschaft wegen ist, dass es Jemand thut, und nicht mehr aus Lust“: *dagné* ist 3. Sg. Conj. Praes. mit Pron. infix. *a*; *is mó* steht im Sinne von magis oder potius.

29. „Es sind dies diejenigen, die du zugegeben hast“: für *adromarsu* ist *adro[d]marsu* oder *adro[da]marsu* zu lesen, 2. Sg. Perf. Dep. zu *ad-damim*, zusammengezogen *atmaim* (vgl. Gl. 48) oder *ataimim*, s. mein Wtb. s. v. *ad-daimim*. — 30. „entgegengebracht“, Part. Praet. Pass. von *do-aid-biur* exhibeo, offero, vgl. das Part. necess. *tedbarthi* offerenda (securitas) Ml. 259, Z.[2] 881. — 31. „erschöpft“, Part. Praet. Pass. von *fásigim* ich mache leer. Die Ausgabe hat exhausta, und dies ist wohl auch mit dem excausta der Handschrift gemeint.

32. „ich werde gehemmt“, 1. Sg. Praes. Pass. (gebildet durch die 3. Sg. mit Pron. infix. der 1. Person) von *ad-suidim*, vgl. *adsuidet* sibi defendunt SG. 4b, 15, „ritengono“ Ascoli. — 33. „ich beneide nicht nur nicht“, Denom. von *foirmtech* neidisch, *for-met, -mat* Neid. — 34. „Nicht nur von der Jungfräulichkeit aus, sondern auch von der Reue und vom gesetzmässigen Stande der Ehe aus“. Vgl. Wb. 9d, wo der Gegensatz von *óge* (Jungfräulichkeit, Ehelosigkeit) und *lánamnas* mehrmals vorkommt.

35. „wie die Gesundheit eines jeden ist und seine Festigkeit“; *amal* ist hier voll geschrieben. — 36. „nach der Aehnlichkeit der körperlichen Dinge [ist] eine Ordnung in den Dingen auf diese Weise“. — 37. „den [nach der Weisheit] begierigen“, von einem Adjectiv *acubraid,* das von *accobor* Begierde in derselben Weise gebildet ist, wie *sercaid* amans von *serc* Liebe, Z.[2] 792. — 38. „wir haben uns erhoben“, ebenso *co dururgaib* Gl. zu emerserit Ml., Goid.[2] p. 29. Ich habe in meinem Wörterbuch S. 853 *túar-gabim* als *do-fo-ar-gabim* erklärt, bestimmt durch mittelirische Formen wie *do-fúar-gaib.* Allein ich glaube jetzt mit Zeuss (p. 884), dass nur die zwei Präpositionen *do-for-* darin enthalten sind. Vielleicht liegt in *tuar-* für *do-for-* eine letzte Spur des einst zweisilbigen **upar* vor, dessen *u* in der Verbindung mit dem vocalischen Auslaut einer vorausgehenden Präposition nicht in *f* überzugehen brauchte. Das *f* in dem mittelirischen *do-fuar-* ist das secundäre prothetische.

39. „sorglos“, Nom. Pl. zu dem Acc. Sing. *innáis déed* Wb. 25c, 14, Gen. Sg. *in geno deeid* Ml. 82c (Z.[2] 364. 1003, vgl. den Index von G. und Th.), aber *deedi* ist i-Declination, vgl. *maith* gut, Gen. Sg. *maith,* Nom. Pl. *mathi.* — 40. „obwohl ich einen Fortschritt gemacht habe“. — 41. *ní chumgaim* „ich kann nicht“, aber *ate*? — 42. „ich gehe nicht dagegen“, vgl. *ɔtáig* coeo SG. 144a, 4, *ɔtaeg* Cr. Pr. 56b. — 43. „wenn das Urtheil wahr ist, das im Verstande ist“. — 44. „es ist verschieden, dass sie sich den Sinnen zeigen und wie es nachher ist“. — 45. „ob sie nicht wanken“, vgl. Gl. 82; *utmalligur* von *utmall* unstät; zu *innad* mit nachfolgendem relativen *n-* vgl. *innadnaccai* non[ne] vides Ml. 17b, 17 (Z.[2] 748).

46. „ob du nicht zugegeben hast", *inna* mit *ad-ro-damar-su* zusammengezogen, vgl. Gl. 99 und 48. — 47. „jede Seele hinter der andern". — 48. „giebst du zu?" 2. Sg. Praes. von *ad-damim*, vgl. Gl. 46 und 99. — 49. „durch sich selbst". — 50. „[derer] welche wahnsinnig sind", 3. Pl. rel. von *dásachtaigim*, Den. von *dásachtach* insanus, *dásacht* insania.

51. „sie werden bezeichnet (gemalt)", 3. Pl. zu *dofoirndither* Tur. 55. — 52. „sie werden geformt". — 53. „oder durch Zurückspringen", *léimm* (springen, Sprung) mit der Präp. *aith-* zusammengesetzt. Was gemeint ist, zeigt die Fortsetzung des Textes: Gignendo, cum parentibus similes nascuntur; resultando, ut de speculis cujuscemodi. — 54. „[als] es beim Sehen giebt".

55. „der Amsel". — 56. *cit* „dass sie [es] sind"? vgl. Z.[2] 711. — 57. „wir riechen".

58. Ich habe hier noch während der Correctur mein ursprüngliches *-scithigfar* hergestellt. Stokes las *-soithigfar*, allein im Altirischen würde in letzterem Worte nicht *sóith*, sondern *sáith* zu erwarten sein. Dagegen schliesst sich *niconscithigfar* „ich werde nicht ermüden" ohne Schwierigkeit an *scithech* „müde" an.

59. Die 3. Pl. Fut. sec. Pass. eines mit *com-do-itar* zusammengesetzten Verbs. Vgl. mein Wtb. unter *tetarracht*.

60. *frisdúnaim* ist sonst Glosse zu obstruo, obsero. — 61. „Nichts entsteht aus entgegengesetzten Ursachen ausser allein dem Falschen". — 62. „Wie wir gesagt haben, die Steine, die in der Verbindung mit der Erde (im Innern der Erde) sind"; zu lesen *asrubartmar*. — 63. „die im Meer sind". — 64. „auch die mimischen Spiele", von *fuirsire* Schauspieler Gl. 67, das wahrscheinlich von ital. *farsa*, franz. *farce* abgeleitet ist. Ueber die Weiterbildung auf *-echt* s. Z.[2] 780.

65. Die Zeilenabtheilung ist: *.i. ni moa* | *adcosnat* | *bete* in so ge|nere *innahí* | *frisairet* | 7 sani q. dor|mientes i. est | furentes. Diese Glosse ist im Zusammenhang unübersetzbar: *ni moa* entspricht dem „non magis", *adcosnat bete* ist wohl „tendunt esse" (vgl. *ni cumcat bete* non possunt esse Z.[2] 495), *innahí* könnte dem talia qualia entsprechen, *frisairet* „sie wachen" entspricht dem „vigilantes".

66. *ni cuming* „er kann nicht", *arunméitse* (so auch von Stokes gelesen) scheint dem tam des Textes zu entsprechen, vgl. *imméitse* Gl. zu tantum enim SG. 7a, 9, *imméitso* Gl. zu tanto SG. 1a, 3. — 67. „Schauspieler".

68. „Es war dies ein wahres Bild und es waren dies falsche Rinder", *togaitig* Nom. Pl. M., zu *dogáithaimm* illudo Z.[2] 434, und von dem Infinitiv *togáithad* in derselben Weise weiter gebildet wie *aitrebthach* possessivus von *aitrebad* u. a. m., vgl. Gr. Celt.[2] 810.

69. „Es ist die Nothwendigkeit für den, der die Kunst der Grammatiker bekennt, dass er alle Bildungen sammelt". — 70. „die Defini-

tion der Fabel und der Grammatik". — 71. „der Dialektik". — 72. „er bestand in Wahrheit nicht darauf". — 73. „nein". — 74. „getheilt", Part. Praet. Pass. von fo-dalim.

75. „Nicht die Grammatik allein ist es, von der man durch die Dialektik beweisen muss, dass sie eine wahre Wissenschaft ist, sondern alle Disciplinen sind wahr durch die Dialektik". Das Wort *besgna* glossiert vitae ratio: *isreid foglaim inbesgnai,* Glosse zu uitae autem ratio ad intellegendum prona Ml. 14c, 11. In O'Donovan's Supplement zu O'Reilly wird es durch *.i. dliged* und „peace, law, order" erklärt, doch findet sich hier auch die etymologisierende Glosse *.i. bafis gnae no aibind* (gutes oder schönes Wissen).

76. „es entgeht uns nicht". — 77. „seit langer Zeit ist uns dies bekannt". Neben *cian* „weit" giebt es ein Substantiv *cian* F. „Zeit", vgl. Stokes, Corm. Transl. p. X.

78. „Du müsstest denn behaupten, dass ihr der Name Seele ist, auch wenn sie stirbt". Die Bedeutung „gewiss" (vgl. mein Wtb. und Stokes, Remarks[2] p. 59) für *bés* passt hier nicht, es entspricht hier dem lat. forte. — 79. „Sie ist nicht Seele, wenn sie stirbt". — 80. „Du erstickst".

81. Vgl. *fiu i. cosmhail* (ähnlich) O'Cl., „like, alike" O'R., nicht verschieden von *fiu* dignus. Es wird hier, ebenso Gl. 103 und 107, durch dieses Wort angedeutet, dass das quam der Aehnlichkeit oder Gleichheit gemeint ist (tam . . . quam).

82. „sie schwanken", vgl. Gl. 45. — 83. „ich werde Widerstand leisten".

84. „Es ist eine Schande den König der Wahrheit zu verlassen und sich mit dem Teufel zu verbünden".

85. „Grundstoff (Material)". — 86. *culebath* „Wedel" ist mir nur aus dieser Stelle bekannt.

87. *slintech* für *slind-tech* „ein von aussen mit Platten (oder Schindeln) bekleidetes Haus". — 88. „hoch zu schätzen", Part. nec. von *midiur.* — 89. liceat steht für liqueat und dem entspricht *follus* „klar", *nach foll*us könnte bedeuten „dass nicht klar ist", aber *dinach* muss ein Fehler sein. Man erwartet *dianach,* oder noch vollständiger dem lateinischen cui non liqueat entsprechend: *cia dianachfollus.*

90. „gegen Jammer und Kummer", zu *todére* F. vgl. *todíuir* „miserable", und zu *mele* F. vgl. *méla* Schimpf in meinem Wörterbuch, *meala .i. athais* O'Cl. O'R. hat zwei Artikel: *meala* reproach, und *méala* grief, sorrow. Aber es scheint dies ein und dasselbe Wort zu sein, wenigstens findet sich auch *méla* „Schimpf" mit dem Längezeichen: *méla no mebol d'immeirt dóib for Troianaib* „dass sie den Trojanern Schimpf und Schande anthun" Tog. Troi, ed. Stokes, 849, gleich darauf *a mebul 7 a athis* „die Schande und der Schimpf davon", also dasselbe

Wort, mit dem O'Clery *meala* erklärt. Das davon abgeleitete *melacht* „Schimpf" steht Ml. 27c, 10 ohne Längezeichen, findet sich aber im Mittelirischen auch mit demselben. Wenn diese Wörter mit gr. *μέλει, μελέτη, μελέδημα* (Bekümmerniss) zusammenhingen, so würde die Kürze das Ursprüngliche und die bis jetzt doch nur an wenigen Stellen nachgewiesene Länge vielleicht dem Einfluss des folgenden *l* zuzuschreiben sein.

91. Vermuthlich ist *ind imthascarthithi* zu lesen und dies als Glosse zu palestritae zu betrachten. Ein Nom. Pl. von einer Ableitung auf *-tith, -tid* Z.[2] 793, „die sich gegenseitig niederwerfen", von *tascrad* (s. oben S. 140 zu lin. 1623), wofür später *trascrad* (s. mein Wtb.), wie *cloemchlód* für *coimmchloud*.

92. *innan-doat* ist Glosse zu lacertorum, ich kenne sonst nur *doit* Hand, Handgelenk.

93. *toirndithi,* Part. Praet. Pass. zu *tóirndim* ich bezeichne, markiere, steht über descriptos, wofür die Ausgabe destrictos hat. Vgl. Gl. 51.

94. *sethnaga* steht über toros. Dieses Wort ist mir unbekannt. O'Clery hat *seatnach i. corp,* „Körper".

95. „eines starken Mannes".

96. „angestossen, nämlich gegen einen andern", *insarta* glossiert inpactum (von impingo), und ist wohl ein Compositum der Wurzel *org, arg* mit den Präpositionen *ind-as-,* vgl. *timm-orte, timm-arte* correptus, Part. von *do-imm-urc* Z.[2] 979. Das Präsens *insorg* ich stosse fort, setze in Bewegung, ist in meinem Wörterbuch nachgewiesen. — 97. „die Sehne des Bogens". — 98. „mit gutem Auge", *caisin* ist wohl der Dativ von *cais .i. súil* bei O'Clery, und *sochmacht* ist eigentlich stark, kräftig, s. Gl. 18. — 99. „ich habe zugegeben", vgl. Gl. 46. — 100. „kurz zuvor", *inrembic* (im Ms. ein kleiner Zwischenraum zwischen *rem* und *bic)* ist ein ähnliches Adverb wie *indremdédenach* praepostere SG. 212a, 8.

101. „nach welcher Seite auch". — 102. „nein". — 103. wie Gl. 81. — 104. wörtlich „ob eines von den beiden", aber es soll dem lat. utrum entsprechen.

105. „dass ich dem Widerstand leiste". — 106. „die Hartnäckigkeit des Streitens", *sigide* ist Abstractum von *sigith* dauernd. — 107. Das Ms. hat die Abkürzung für quam, die Ausgabe hat quia: *fiu* kann sich nur auf quam beziehen, wie 81 und 103. — 108. „weil". — 109. *odur* in der Bedeutung saurus (*σαῦρος*) ist sonst nicht bekannt. — 110. „Beredsamkeit".

Das Fest des Bricriu und die Verbannung der Mac Duil Dermait.

Auf diese Sage habe ich schon Irische Texte S. 236 und S. 311 aufmerksam gemacht. Nach H. d'Arbois de Jubainville's Catalogue de la Littérature Épique de l'Irlande, p. 173, ist sie bis jetzt in keiner andern Handschrift, als dem Gelben Buch von Lecan (H. 2. 16, Trin. Coll. Dubl.), pp. 759—765, nachgewiesen. Der hier vollständig mitgetheilte Text beruht auf meiner eigenen Collation der a. a. O. erwähnten Abschrift Atkinson's. Mein Streben war hauptsächlich darauf gerichtet, genau das Manuscript wiederzugeben, abgesehen von der Transscription, der Worttrennung und der durch den Druck bezeichneten Ergänzung der Abkürzungen.

In der Worttrennung bin ich dadurch bestärkt worden, dass die altirischen Codices nicht nur im Irischen, sondern auch im Lateinischen die Präposition mit dem Casus und andere grammatische Verbindungen zusammen schreiben, wie man beispielsweise in meiner Ausgabe der neuen Carlsruher Glossen, oben S. 146 fg., sehen kann. Trennt man im Latein, so darf man auch im Irischen trennen. Bei einer Collation der Würzburger und Carlsruher Glossen in Zimmer's Glossae Hibernicae habe ich aber beobachtet, dass diese Codices auch im Irischen keineswegs ganz consequent die grammatischen Verbindungen zusammenschreiben. Ueberhaupt kam viel auf die Raumverhältnisse an: bei wenig Raum sind sogar ganze Sätze ohne Absatz geschrieben, und oft hat andrerseits ein über oder unter die Linie gehender Buchstabe des Textes sogar ein einfaches Wort

der Glosse zerrissen. Zu den Wörtern, welche zu dem folgenden Worte gezogen werden, gehört auch die Conjunction et, und zwar sowohl im Lateinischen als auch im Irischen. Ich aber trenne im Allgemeinen, wie bisher, und lasse die engzusammengehörigen Elemente nur im Falle lautlicher Verquickung und in anderen besonderen Fällen zusammen, z. B. in iarsin, lasodain u. s. w., wie wir ja auch im Deutschen in „nachdem", „indem", „dabei" u. s. w. aus ursprünglich formal selbständigen Elementen einheitliche Wörter gemacht haben.

In der Andeutung meiner Ergänzung der Abkürzungen thue ich lieber des Guten zuviel, als zu wenig. Doch betrachte ich die gewundene Linie für das m und den geraden Strich für das n in bekannten Wörtern als so unzweideutige Zeichen, dass ich sie nur in zweifelhaften Wörtern angedeutet habe. Die einheimischen Gelehrten wie O'Donovan und O'Curry hatten glatte Texte veröffentlicht, in denen sie die Abkürzungen der Mss. stillschweigend ergänzt und Manches nach der Weise der spätern Sprache, die sie besonders beherrschten, corrigiert und umgeändert haben. Stokes, auch Hennessy in seiner Ausgabe der Sage Fotha Catha Cnucha in Band II der Revue Celtique, haben diesem Verfahren gegenüber zuerst den Hauptwerth darauf gelegt, genau zu geben, was wirklich in der Handschrift steht, und alle Ergänzungen und Correcturen im Druck hervortreten zu lassen. Diesen Gelehrten schliesse ich mich in der Hauptsache an.*

Meine Conjecturen und Correcturen setze ich in die Anmerkungen. Gegen die Aufnahme derselben in den Text hege ich das Bedenken, dass dann ein Text entsteht, der nie eine Wirk-

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* Ich ergänze jetzt mit Stokes und Zimmer, Gloss. Hib. p. LIV, die Partikeln dī und dō der Mss. zu di*no* und da*no* oder da*na*. Meine irrige Angabe, Irische Texte p. 67, dass im Buch von Leinster gewöhnlich plene „din" geschrieben wäre, beruhte auf der stillschweigenden Ergänzung von dī zu din in mir vorliegenden Transscripten. Ich habe nicht daran gezweifelt, dass dano, dino die ursprünglicheren Formen seien, sondern hielt nur für möglich, dass sie einsilbig geworden wären, etwa wie cor aus coro. — Bei dieser Gelegenheit will ich bemerken, dass sich die

lichkeit gehabt hat, wenn er auch nach unseren Begriffen etwas correcter wäre, als der überlieferte. Denn bei dem Schwanken der irischen Schreibweise, bei der Freiheit, mit der die Schreiber ihre Texte theils abschrieben theils umschrieben, und bei dem Einfluss, den die neben der schriftlichen einhergehende mündliche Tradition auf erstere gehabt haben kann, wird sich das Ursprüngliche immer nur ungefähr berechnen lassen, nie aber werden wir für die Prosa ein verlornes Original Wort für Wort so herstellen können, dass jede subjective Willkür ausgeschlossen ist. Für die irischen Sagen erhebt sich aber überhaupt die Frage, was ein moderner Philologe herstellen könnte. Wir wissen von keinem Verfasser und wir haben nur in Bezug auf den Táin Bó Cúalnge sagenhafte Berichte über eine Sammlung der einzelnen Theile im 6. oder 7. Jahrh. (vgl. O'Curry, Ms. Mat. p. 29 fg.). Von der Sprache und der Form dieser ersten Stadien der Sagenüberlieferung besitzen wir keine sichere Kenntniss. Also um den Urtext eines Verfassers, den man nicht kennt, oder um die Grundform einer massgebenden Redaction kann es sich schwerlich handeln. Das Ideal einer sogenannten Textrecension könnte also höchstens sein ein in den meisten Fällen unbekanntes älteres Manuscript, auf das die älteste, oder einige oder alle vorhandenen Handschriften zurückgehen. Auch dieses Ziel halte ich aus den oben angedeuteten Gründen für unerreichbar. Ich gebe daher immer eine Handschrift unverändert. In zweiter Linie wird dann als Ergänzung dieses Verfahrens abgesondert die Correctur und Kritik des Ueberlieferten in Betracht kommen, wobei man je nach den Verhältnissen mehr oder weniger ausführlich sein kann. Wenn ich in den von mir früher herausgegebenen Texten eine reichliche Varia lectio, einige Male sogar zwei Versionen derselben Sage vollständig mitgetheilt habe, so sollte selbstverständlich dabei Etwas für die Verbesserung corrupter oder das Ver-

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verfehlte Ergänzung von cs̄ zu *cacht*, die ich in meinem Wörterbuch berichtigt habe, nicht nur in den „Contents of Leabhar Breac" p. 6 findet, sondern sogar im Texte des facsimilierten Manuscripts selbst, p. 108[a], lin. 58, worauf mich Kuno Meyer aufmerksam macht.

ständniss schwieriger Stellen herauskommen*, aber ebensosehr war meine Absicht, die Variation der Texte als solche vorzuführen, und bei dieser Gelegenheit abweichende Wörter und Formen anderer Handschriften für Grammatik und Wörterbuch zugänglich zu machen. Diese Variation zu beobachten ist in meinen Augen wichtiger und interessanter als irgendwelche Reconstruction.

Das Bemerkte gilt zunächst nur für die Prosa der alten Sagen, dann aber auch für die der christlichen Legenden. Wenn ein Text mit Sicherheit als das Werk einer bestimmten Persönlichkeit bezeichnet wird, und wenn diese einer historischen oder gar der späteren Zeit angehört, dann kann man eher an die Aufgabe denken, den Text so herzustellen, wie ihn der Autor verfasst hat. In einem solchen Falle wird die Variation etwas weniger frei Platz gegriffen haben, doch muss man sich auch hier je nach den Verhältnissen überlegen, was möglich ist. Was z. B. die Fís Adamnáin anlangt, von der in meinen Irischen Texten zwei Versionen gedruckt vorliegen, so giebt uns der Name des Adamnán, der nach der Tradition um 700 herum gestorben ist, nur einen scheinbaren Anhalt, denn die Predigt des Adamnán scheint nur ihrem Inhalte nach von einem Andern aufgeschrieben zu sein, es könnte sich also nur um das Original dieser Niederschrift handeln. Auch bei der Zusammenstellung der beiden Versionen dieses Textes war die Variation für mich von besonderem Interesse: selbst bei solchen Texten mehr gelehrten Ursprungs, die bestimmt als geistiges Eigenthum eines Mannes bezeichnet werden, kam es den Schreibern und Lesern nicht darauf an, dieses unverändert bewahrt und fortgeführt zu sehen. Ganz und gar unstatthaft ist aber endlich nach meiner Ansicht eine Textrecension in dem Sinne, dass eine Gleichmässigkeit der Formen und der Orthographie in die Texte eingeführt würde. Die gesprochene Umgangs-

*) Bei schwierigen Stellen habe ich die Lesart anderer Mss. auch dann mitgetheilt, wenn sie nichts Besseres enthielt, um eben diese Thatsache zu constatieren.

sprache der Iren wird zu jeder Zeit, wie jede Umgangssprache, die sich auf die jeweilige Gegenwart bezieht, eine einheitliche gewesen sein, wir haben es aber hier mit der irischen Literatur zu thun, deren Schreibweise nicht methodisch und reglementsmässig fixiert war, und deren aus alter Zeit stammende Werke die Formen und Ausdrücke verschiedener Zeiten in sich fortgeführt haben. In unsere Grammatiken und Wörterbücher dürfen doch die von uns reconstruierten Formen nicht aufgenommen werden*, sondern nur die überlieferten Formen, deren Fehler bekanntlich oft lehrreich sind. Der gesprochenen Sprache ihrer Zeit stehen von allen Sprachresten die altirischen Glossen am nächsten, denn diese dienten einem unmittelbaren praktischen Bedürfniss und sollten gar nicht Literaturwerke sein. Sie repräsentieren uns die Sprache, die von den Gelehrten des 8. oder 9. Jahrhunderts gesprochen wurde.

Anders liegen die Verhältnisse in den Versen. Diese tragen allerdings in ihrer metrischen Form den Charakter eines Kunstwerks an sich, das man gern, wo es verletzt ist, nach den Forderungen der irischen Metrik wieder herstellen möchte. Das metrische Schema giebt mannigfachen Anhalt für die Constituierung des Textes und kann in günstigen Fällen schlagende Conjecturen hervorlocken, aber eine Panacee für schwere Schäden ist es in irischen Gedichten ebensowenig als in griechischen Chorgesängen, und für das Verständniss der Wörter kann es doch nur sehr mittelbar helfen. Der Text einer neuen Handschrift (Laud 610), den ich Kuno Meyer verdanke, die irischen Glossen und die irische Metrik helfen z. B. erst zusammen, den Vers Muc Mic Datho, Irische Texte S. 108, richtig zu lesen und zu verstehen:

Muc M*ic* Datho lactmuad torc
no corbi indattruag imnoct
co cenn secht m-blia*dan* cen brath
sesca gamnach co a biathad.

*) Gegen die Aufstellung von Normalformen zu sprachwissenschaftlicher Orientierung habe ich natürlich Nichts einzuwenden.

„Das Schwein des Mac Datho, ein durch Milch guter Eber, nicht war er der milch-elende, nackte: [denn] bis zum Ende von sieben Jahren — ohne Lüge — [dienten] sechzig Milchkühe dazu es aufzuziehen.“ In der zweiten Zeile reimt at-truag auf lact-muad, und at ist nach O'Clery's Glossar ein Wort für Milch. Das Versmass ist in Ordnung, denn bi ind und co a müssen mit Synizese gelesen werden. Ich mache diese Bemerkungen, weil mir R. Atkinson's Schrift On Irish Metric (Dublin 1884) in dem, was ihr Verfasser von einer metrischen und sprachlichen Analyse der Gedichte im Buch von Leinster, von Fland Manistrech und Anderen, erwartet, zu weit zu gehen scheint. Ich hätte gewünscht, dass Atkinson selbst uns an einem ganzen Gedichte gezeigt hätte, wie man verfahren muss, freilich mit mehr Glück als an dem einen Verse, den er p. 20 und 21 behandelt. Gedruckt ist nach Atkinson's Mittheilung in einem Gedichte der Sage Aided Chlainne Lir Folgendes:

Ba hiad ar g-cuilceadha cuanna
tonna sáile searbh ruadha
ionar g-ceathrar caomh cloinne Lir
gan oidhche dhuinn d'á easbhuidh.

Diese Zeilen emendiert Atkinson folgendermassen:

Biait ar colcaida cuana
tonna sáile serbruada
in ar cethrur coem clainne
cen aidche dia-n esbaide.

Ich halte die gedruckte moderne Form des Verses für nicht so corrupt, als Atkinson behauptet, jedenfalls für grammatisch und metrisch correcter als seine Reconstruction eines älteren Wortlauts. Vor Allem theile ich Atkinson's Glauben nicht, dass der Dichter nur siebensilbige Zeilen gedichtet habe: das 1. und das 3. Viertel mit acht, das 2. und das 4. Viertel mit sieben Silben ist eine bekannte metrische Form und diese liegt hier vor. Ba hiad ist eine schon alte idiomatische Ausdrucksweise, die keinen Anstoss giebt, und das Lir hinter clainne wegzulassen empfiehlt sich auch sehr wenig. Durch diese Weglassung kommt Atkinson dazu clainne und esbaide reimen zu

lassen, nn mit d, was ganz gewiss nicht correct ist. Das Schlimmste ist aber dia-n esbaide („of their absence“), die Dativpartikel mit der Genetivform des Nomens, geradezu eine grammatische Unmöglichkeit. Auch bezweifele ich, dass colcaida je eine correcte Form gewesen ist, sondern colcid (lat. culcita) wurde in der alten Sprache als i-stamm flectiert, Nom. Pl. coilcthi (vgl. coilcthe Corm. Gl. p. 34 lin. 15). Die Form cuilceadha in dem gedruckten Texte ist Flexion nach Art der femininen ā-stämme, und würde in ältere Lautverhältnisse übersetzt colceda lauten. Das Einzige, was mir in dem überlieferten Texte metrisch anstössig erscheint, ist der Reim cuanna-ruadha. Mit welchem Rechte Atkinson cuana schreibt, lasse ich dahin gestellt. Aber ich bin weit davon entfernt, die metrischen Reconstructionen ganz verwerfen zu wollen, sondern ich will nur vor dem allzueifrigen Conjecturenmachen warnen und betonen, dass man sich sehr wohl das Ziel stecken kann, zunächst möglichst treu das vorzuführen, was überliefert ist. Metrische Untersuchungen und Reconstructionen mögen dann an zweiter Stelle zu ihrem Rechte kommen. Dass sie mir nicht ganz fremd sind, habe ich Revue Celtique V p. 389 und p. 478 gezeigt. Dagegen wird Atkinson Recht haben, wenn er mir p. 9 vorwirft, dass ich die Eigenthümlichkeit der irischen Alliteration nicht ganz richtig dargestellt habe (Irische Texte S. 156, S. 158 und S. 160). Ich nahm an, dass das durch Eclipse zu m assimilierte b z. B. von inna m-beo mit dem m von mora und mac alliterieren könne, weil sonst in einzelnen Versen keine Alliteration zu finden war. Aber ich gebe zu, dass dies gegen die irische Theorie ist. Auf diese Punkte komme ich in einer Abhandlung über das Gedicht, an dessen 3. Verse Atkinson die Eigenthümlichkeiten der irischen Metrik exemplificiert hat, nochmals besonders zu sprechen.

Den unten folgenden Text theile ich zunächst mit, weil er einen gewissen Zusammenhang der Situation mit dem in den Irischen Texten gedruckten Fled Bricrend hat, und weil er sprachlich und sachlich manches Interessante bietet. O'Curry rechnet ihn Ms. Mat. p. 319 zu den „Imaginative Tales of

ancient date", deren Werth nicht in der Erzählung geschichtlicher Vorgänge, sondern in alten topographischen Angaben und in der Erwähnung alter Verhältnisse und Sitten bestehe. Da ich eine Uebersetzung beigebe, so ist hier eine Inhaltsangabe unnöthig. Das Fest, mit dem die Erzählung beginnt, erinnert nicht nur an die Sagen Fled Bricrend und Scél mucci Mic Dáthó, die ich früher herausgegeben habe, sondern auch an die interessanten Stellen über die oft mit blutigen Kämpfen verbundenen *δεῖπνα* der Kelten bei Diodor und Athenaeus, die H. d'Arbois de Jubainville, Introd. à l'étude de la Litt. Celt. p. 298, zusammengestellt hat.* Die Uebereinstimmung zwischen den alten Berichten und den Sagen lässt uns hier echtestes Keltenthum erkennen. Der abenteuerliche Zug Cuchulinn's ist von der Art der Thaten, deren sich die Helden im Scél mucci Mic Dáthó rühmen. Aber Cuchulinn zieht aus unter dem Drucke einer der merkwürdigen unter dem Namen „geis" bekannten Verpflichtungen, über die ich in meinem Wörterbuche gehandelt habe. Cuchulinn erfährt zwar, was für eine Bewandtniss es mit den Mac Duil Dermait gehabt hat, aber leider sagt er es uns nicht, und aus der Erzählung selbst kann man nicht viel errathen. Diese hat wieder ganz den alten volksthümlichen Charakter, dass sie gewisse Dinge sehr genau schildert, aber andrerseits sprunghaft erzählt und Vieles nur andeutet. In dieser Beziehung besteht ein grosser Gegensatz zwischen ihr und der aus gelehrten Quellen stammenden Erzählung von der

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*) Diod. Sic. V 28: *Τοὺς δ' ἀγαθοὺς ἄνδρας ταῖς καλλίσταις τῶν κρεᾶν μοίραις γεραίρουσι . . . Καλοῦσι δὲ καὶ τοὺς ξένους ἐπὶ τὰς εὐωχίας, καὶ μετὰ τὸ δεῖπνον ἐπερωτῶσι, τίνες εἰσὶ καὶ τίνων χρείαν ἔχουσιν. Εἰώθασι δὲ καὶ παρὰ τὸ δεῖπνον ἐκ τῶν τυχόντων πρὸς τὴν διὰ τῶν λόγων ἅμιλλαν καταστάντες ἐκ προκλήσεως μονομαχεῖν πρὸς ἀλλήλους, παρ' οὐδὲν τιθέμενοι τὴν τοῦ βίου τελευτήν.* — Athen. IV p. 154 *Κελτοί, φησίν, ἐνίοτε παρὰ τὸ δεῖπνον μονομαχοῦσιν· ἐν γὰρ τοῖς ὅπλοις ἀγερθέντες σκιαμαχοῦσι καὶ πρὸς ἀλλήλους ἀκροχειρίζονται, ποτὲ δὲ καὶ μέχρι τραύματος προΐασι καὶ ἐκ τούτου ἐρεθισθέντες ἐὰν μὴ ἐπισχῶσιν οἱ παρόντες καὶ ἕως ἀναιρέσεως ἔρχονται. Τὸ δὲ παλαιόν φησιν ὅτι παρατεθέντων κωλήνων τὸ μηρίον ὁ κράτιστος ἐλάμβανεν· εἰ δέ τις ἕτερος ἀντιποιήσαιτο, συνίσταντο μονομαχήσοντες μέχρι θανάτου.*

Zerstörung Troja's. O'Curry citiert Ms. Mat. p. 468 die Stelle, in der das Ogam erwähnt wird (lin. 134 fg.), ferner Mann. and Cust. III p. 106 die Beschreibung der Kleidung und der Waffen des Eocho Rond (lin. 89 fg.), und ebendas. p. 360 die Stelle, in der das timpan vorkommt (lin. 145 fg.).

Von den sprachlich wichtigen Formen will ich hier nur die 2. Pl. Perf. deponentialer Flexion athgenair (lin. 68) hervorheben, für das altirische athgenaid und das später gewöhnliche athgenabair. Das Gelbe Buch von Lecan ist von einer späteren Hand durchcorrigiert worden. Ich kann nicht mit Sicherheit bestimmen, ob die von mir in den Text aufgenommene Aspiration der Mediae, im Ms. durch das Zeichen ⊢ ausgedrückt, überall erst von dieser spätern Hand herrührt. Sachlich kommt nicht so sehr viel darauf an, denn die Vertauschung von d und g, z. B. in dercaig für dercaid, beweist, dass beide Mediae zu der Zeit, als das Ms. geschrieben wurde, in der Aussprache schon zu demselben Spiranten geworden waren. Die Sprache des Textes ist Mittelirisch, dessen Abweichungen vom Altirischen weder hier noch in den Anmerkungen besonders hervorgehoben werden.

* Kuno Meyer hatte die Freundlichkeit den gedruckten Text nochmals mit dem Ms. zu vergleichen. Auch er sagt, dass nicht immer mit Sicherheit zu erkennen sei, ob das Aspirationszeichen erst von der späteren Hand zugefügt ist.

Fled Bricrend 7 Loinges Mac n-Duil ṅDermait[1] annso.

Bai ri amra for Ultaib .i. Conchobar *mac* Nesa ainm in rig. Doronad recht lais iar n-gabail rigi adaig cach errid do biathad Ulad *secht* n-aidche *no* ceathra haidchi do rig .i. adaig cach raithi *cethri* hoicthigernd imman aidchi. Ba si airigid[2] ban Ulad[3] o mnai ind ḟir las n-denta ind ḟled .i. secht n-daim 7 *secht* tuirc 7 *secht* n-dabcha 7 *secht* n-ena 7 *secht* tindi 7 *secht* tulchuba 7 *secht* muilt denma 7 *secht* n-glaininí[4] 7 *secht* m̄c ochta cona fotha d'iasc 7 di enaib 7 lubib 7[5] ilmblasaib. Dorochoir fecht n-and iar*um* do Bricriu Nemthenga denam na fledi. Dofuctha adai[6] na fleidi 7 ro linad ind aradach Conchobar[7], ar ba de bui aradach fobith romboi arad friæ anechtur 7 medon[8] 7 is amlaid fodailte eisen. Ataraegat randaire Conchobair do roind in bid 7 di*no* na dailemain da dail inna corma. Dos n-eicce[9] Bricriu Nemthenga assa imdæ inchlaraith

[1] *Das* ṅ *vor* Dermait *ist zu streichen, denn* Duil Dermait *ist Gen. Sing., vgl. jedoch Zeile 170.*

[2] *Im Ms. in* airighidh *corrigiert.*

[3] *Das* n *des Acc. Sg. und des Gen. Pl. ist in dieser Version nicht regelmässig gesetzt.*

[4] *Die sieben Grundstriche, deren letzter einen schrägen Strich über sich hat, könnten auch anders als* aniní *gelesen werden.*

[5] *Dieses* 7 *ist zu streichen.*

[6] *Unter das* i *von* adai *ist ein müssiges* g *gesetzt.*

[7] *Zu lesen* ind aradach dabach Conchobair, *wie FB. 72.*

[8] *Für* ammedon, *vgl. Tur. Gl. 1^a, Z.^{2} 611.*

[9] *Im Ms. ist unter* ne *nachträglich ein* d *gesetzt, also* dosndeicce *ohne Ablösung der Präposition* do; *vgl. altir.* donn-éicci *videt nos Wb. 9^a.*

dia leith chliu oc dul is tech. „Bi*ma*d[1] char sein aile“ or se „ise*d* dogenta fri coirm n-genaide[2] 7 fri biad n-genaige.“ Arsisetar na hoic 7 rethaid ina suidi 7 focherd in sluagh i socht. Clobæ[3] argaid illaim Conchobar atcoimnaic[4] frisin n-uaitne n-umaidi ro bai fo[5] lethgualaind, co clos sin fo chetoirib[6] arde na Croebruaidhi Concobair.[7] Imchomairc do Bricrend[8] cid rombai con-ebert: „Cid natai a Bric*riu*“ ar Conchobar „do thobairt doirbe in airighidh di Ul- occo do duthrucht.“[9] „A popai*n* chain Chonchob*air*, ni terce lenda na bid dam, ni bo choir mo fled-sa“ ol se „do thomailt cen noindin Uladh impe.“ Lasodhain atarregat da eirrig[10] dec Ul*ad* issin maigin sin .i. Fergus m*ac* Roig 7 Conall Cernach m*ac* Aimirgi*ni* 7 Loegaire Buadach 7 Cuchul*aind* m*ac* Soaltaim 7 Eogan m*ac* Durrthacht 7 Cealtchair m*ac* Uithech*air* 7 Blai Brugaid 7 Dubthach Doel Uladh 7 Ail*ill* Miltenga 7 Conall Anglonnach 7 Munremar m*ac* Geirrgind 7 Cethern m*ac* Findtain. Ro gob[11] cach lath gaili dib di*no* a erchomair do chuindchid gona duine for cach *cuic*id. Dodechaid Cuchul*aind* coecait loech i cuiced Olnecmacht for Duib 7 Drobais co Duiblinn Chrichi[12] Ciarraighi. R*us* roinds*et* inde ar suidhiu: dodechaid cuicer ar fichit la habaind annair 7 cuicer ar fichit la habaind aniar. Batir he dodechaid illeith fris Lugaid Reo n-derc 7 Loeg m*ac* Riangabra a aræ. Dodechadar do co

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[1] *Im Ms. über und unter dem* i *mit einem Punkt und mit der Abkürzung für* m *(von späterer Hand) ein schräger Strich, die Stelle ist corrupt.*

[2] *Die richtige Form wird* genaige *sein, denn so ist dieses Wort LL. 111a, 33 geschrieben.*

[3] *FB. 21 steht dafür einfach* cló *(Nagel), an anderen Stellen wird dasselbe Instrument* flesc *(Ruthe, Stab, z. B. LU. 121a, 43) oder* cræb sída *(Friedenszweig, z. B. LL. p. 111a, 45) genannt.*

[4] *Im Ms. das Zeichen für* m *über dem* o. *Vorher zu lesen* Conchobair. [5] fo *steht hier für* foa.

[6] *Die feminine Form, correcter* fo chetheoirib ardib; vgl. Zeile 91.

[7] *Mit dem Artikel wie FB. 59, 91* isin Cræbrúaid Conchobair.

[8] *Zu lesen* Bricrind. [9] *Die Stelle ist corrupt.* [10] *Richtiger* eirrid. [11] *Besser* gab. [12] *Wir erwarten* Crichi *ohne Aspiration des Anlauts.*

torachtatar[1] im airenach inn Atha[2] Fert[h]ain fri Corra-*for*-achud antuaith. Ba and batar icluichemnaig[3] ar a cind se choectaib imon (*p.* 760:) Duiblind Atha F*er*thain .i. Mane m*ac* Ceit m*aic* Magach 7 Findchoem ingen Echach Rond allanair robuide. Batar he dorala cuice Lughaidh Reo n-derc 7 Loeg m*ac* Riangabra. Dothegat a n-ingena chuicesse huile .i. bu si huasaib for Duma Tetaig. „Anmain inn anmain!“ „Cid ara n-denam-ni on?“ or Lugaid. „Ar am ben fir“ or si. „Ar-da-nesamar“, or ind oic, „cia saigi[4]?“ „Cuchulaind m*ac* Soaltaim“ or si, „ro char*us* ar a airscelaib.“ „Tathuth-sa failti fo a bith in sidhe as ucut Cuchul*aind* allasiar.“ „Anmain inn anmain“ or si. Arsisetar[5] Cuchulaind lasodain 7 angid na hocu 7 focheird cor n-erreth de taris soir cuicisse. Ataraig-si ar a chend 7 focheirt di laim ima bragait 7 dober poic n-do. „*Ocus* indecht sa?“ for ind oic. „A fecht sa di*no*“ or Cu „is lor glonn duinne se choecait do anocul 7 *ingen* rig hOe Maine do breith linn co hEmain Macha.“ Is iarsin dos cuiretar bedc as fathuaid triasin dub aichi[6] co rangadar Fidh Manach co n-acatar tri tendti ar a ciund isin choill 7 n*on*bor cacha tenead. Fos-robart Cuchu-l*aind* co ro marb triar cacha tenedh 7 na tri toisechu. Iarsin dochuaid for Ath Moga i m-Mag n-Ói[7] do Raith Cruachan. Fochertad a n-ilacha uathu and, ro clas[8] co Raith Cruachan. Lasin dothoet in dercaid dia n-deicsin. Atchuaidh side a cruth 7 a n-ecosc 7 a n-indas do chach. „Nim tha a ṡamail“ ar

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[1] *Das Ms. hat* torachtar *mit daruntergesetztem* tat.

[2] *Im Ms. steht ein* n *mit einer Abkürzungslinie darüber und einem* i *links darunter.*

[3] *LL. Facs. 231a, 18 (Tog. Troi 1020) steht* in cach cluchenmaig. *Wir müssen wohl ein Infinitivnomen* cluchemnach, *das sich an ein Nomen actoris* cluchem *anschliesst, annehmen.*

[4] *Das* gi *von* saigi *ist nicht ganz sicher. Nach K. Meyer ist* g *in* d *corrigiert, oder umgekehrt.*

[5] *Zu lesen* arsisethar *oder* arsisedar. [6] *Zu lesen* aidchi.

[7] *Im Ms.* im *(Zeilenende)* magnói. *Ich habe angenommen, dass die oft genannte Ebene* Mag Ai *bei* Roscommon *gemeint ist. Wir würden oben den Dativ erwarten.*

[8] *Besser* ro chlos, *vgl. Zeile 19.*

Meadb „acht massu e Cuchul*aind* *mac* Soaltaim 7 a dalta .i. Lugaid Reo n-derc 7 Loeg *mac* Riangabra 7 madsu hi Findchoem *ingen* Ech*ach* Rond ri hOe Maine. Modgenair doss-ucc mas a dein a mathar 7 a hathar! mairc dos n-uc masu asa timchell!“ Arsin dothegat coticci dor*us* in duine 7 fochertat ilach and. „Nech immach“ or Meadb „dia ḟis cia ro marbsat ind oicc!“ Docuas amach o Ail*ill* 7 o Meidb do chuindchidh na cenn dia n-aithniug*ud*. Ructha innonn na cenda.[1] „In athgenair so?“ or Ail*ill* 7 Medb. „Nocho n-athgenamair“ ar in teglach. „Atathgen-sa“ for Meadb „it e na tri·foglaigi[2] ro batar for ar fogail-ne. Berid na cindu amach forsin sondach!“ Atcuas iar*um* do Choinchul*aind* immach anni sin. „Toṅgu-sa luigi toinges mo thuatha[3], imb*er*-sa assondach for a cendaibsom, maine thelcther dam-sa mo chenda imach!“ Ructha doib na cenna iarsin 7 dobretha hi tech n-oiged. Atraig Cuchul*aind* isin maitin ria cach 7 b*ert* a armu lais huili 7 luid co tarat a druim frisin coirthe. Am*al* ro bai in dercaig[4] and isin maitin co cuala a fothrand isamag andes meit torand do nim. Atet do Meidb anni sin. „Cid frisi samlaid sin?“ or Meadb. „Samailt-siu[5] lat“ fordat ind oic „is tu rot fit*ir*.“ „Nim tha-sa duib a samail“ or Meadb „acht masitat hUi Mane dodeachadar isamag andes for lurg a n-*ingin*i. Decha[6] lat dorisi!“ Da-eicci-seom arisi. „Atchiu-sa em“ ol in dercaid: „ro lin ceo in mag huaim fo dess (*p.* 761:) cona haici fer aigid aroile.“ „Atgen-sa sen“ or Medb: „Anala each hUi Mane 7 a fer a ṅ-degaid a n-*ingini*. Deca dorisi!“ or Meadb. „Atchiu-sa em“ or se „cainlech tened otha Ath Moga co Sliab Badgnai.[7] Samailte lat sin a Meadb!“ „Ni *insa* sin“ or Meadb: „Taidlech[8]

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[1] *Diese Pluralform öfter in diesem Texte, Zeile 74, 108, 119.*

[2] *Richtiger* foglaidi.

[3] *Richtiger* mo thuath, *der Schreiber scheint die alte relative Form* toinges *für einen Plural gehalten zu haben.*

[4] *Richtiger* dercaid.

[5] *Für* samailte-siu, *2. Sg. Imperat. Act., vgl. Zeile 87.*

[6] *Eine spätere Form für* deca, *wie Zeile 86 steht.*

[7] *Richtiger* Badbgnai. [8] *So corrigiert aus* tuiglech.

a n-arm 7 arrosc hU Maine for lorg a n-*ingini*!“ Amal ro batar and iarsin co n-accatar[1] in sluag san mag[2] 7 *co n*-acatar in loech remib 7 brat corcra cethardiabail immi cona ceothoraib[3] oraib oir fair. Sciath co n-ocht n-aislib findruine for a muin. Lene cona clar argait immi o a glun co fodbrunn.[4] Mong findruine[5] fair co m-bid for dib slesaib ind eich. Rond oir eisse irroibe comthrom *secht* n-uingi. Ba de ro hainmnighedh Eochu Rond fair. Gabair brecglasa[6] fo suidhiu cona bellic oir friæ. Da gai cona n-assnadaib findruine ina laim. Cloideb orduirnn for a chris. Sleg in*n*indell lasin loech. Am*al* at*con*nairc Coinchul*aind* dos-leici fair in t-leig.[7] Focheird Cuchu*laind* indell ina hagaid na sleigi, imsai in t-leig[7] fris co n-dechaid tria bragait na gabra. Lingthi in gab*air* ind ardai co ro laa in fer di. Ranicc Cuchul*aind* 7 atn-etha it*ir* a da laim 7 berthi lais issin[8] leas. Ba bet la hU Mane anni sin. Nis reilic Medb 7 Ail*ill* as con*n* dernsad chori a n-dis. O dachuaid Cuchul*aind* do dul as asbert Eocho fris: „Nit raib saim suidi na laigi a Chuchul*aind* co fesar cid ruc tri m*a*ccu Duil Dermait asa tir!“ Gabaid as iar*u*m co ranic Emain Macha 7 a chenną lais 7 atiadhad a scelæ. Teit ina suidi n-airithı arsin 7 ibid a dhig. Atar lais ro loisc a n-etach ro bui imme 7 a tech 7 in talam rombui fo a suidiu. Atgladastar a muint*ir* n-imbi „Is doich lim a ocu“ ol se „a n-adrobairt Echaid[9] Rond frim-sa, ro sia ni dam. Atbelad mo beoil-sea[10] mana thias as.“ Tig Cuchul*aind* 7 atraig ammach 7 tetlaithir a chranda do.

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[1] *Nachträglich ist dem* accatar *im Ms. ein* f *vorgesetzt.*

[2] *Wir erwarten den Dativ* isin maig.

[3] *Richtiger* cetheoraib, *vgl. Zeile 19.*

[4] co *steht für* co a, *auch das* a *hinter* o *ist erst nachträglich darunter gesetzt. Nach K. Meyer ist im Ms.* fodbrunn *in* fodhbrann *corrigiert.*

[5] *Vielleicht Versehen für* findbuide.

[6] *Da* gabair *Singular ist, muss es* brecglas *heissen.*

[7] *Beide Male im Ms. erst nachträglich zu* intsleig *corrigiert. Zeile 99 der Nom. des Artikels statt des Acc.*

[8] *Das erste* s *ist nicht ganz sicher (nach K. Meyer ist es ausradiert).*

[9] *Die Form des Acc. für den Nom.*

[10] *Das* e *von* sea *erst später zugefügt.*

Teit Loeg ina diaid 7 Lugaid Reo n-derg. Rombui n*on*bur æsa cerd i n-dorus ind lis ar a chind. Ni thairnechtar[1] fodail 7 ni fes a m-bith imaig. Oc aicsin Chonchul*aind*[2] chucu[3] iar*um* asb*er*tatar „Ba mithig em“ ol seat „mas co m-biud 7 co lind dothiagar dunni ond rig.“ „Fertigess dognith-se dim-sa“ or Cuchul*aind*. Lingid chucu 7 benaid a noi cenda dib. Gebid as o Emain Macha soirdeas co ranic baili ita Ard Marcach *no* Ard Macha indosa, ar ba caill in tan sin. Ba hand batar gobaind Chonchobar[4] oc denam aiccde don rig. Dorermartatar ind adaig sin cen biadh 7 cen lind. Oc acsin[5] doib in trir chucu „Ba mithig mas co m-biud 7 co linn dothecar duind on rig“ or seat. „Ferthaighis dognid-si dim-sa“ or Cuchul*aind*. Lingis chucu iar*um* 7 benaid na noi cind[6] dib. Dos cuirethar as iarsin co *tra*ig in baile fri Dun Delca annair. Ba hand dodechaid (*p.* 762:) m*ac* rig Alban anall lucht curaich co sroll 7 siricc 7 cornaib do Chonchob*ar*. Ro dalad ar a chend 7 ni airnecht. Oc acsin doib Chonchul*aind*[7] chucu „Ba mithig masu ar ar cend dodechas and. Amin torsich sund it*ir* toind 7 carraic.“ „Ferdaighes dognithi dim-sa“ or Cuchul*aind*. Gaibid side chucu isin churach 7 gebid in claideb doib co ranic m*ac* ind rig. „Anmain inn anmain a Cuchul*aind* is nach atad-genamair“ or se. „In fetar cid ruc tri m*a*cu Duil Dermait asa tir?“ or Cucul*aind*. „Ni con fetar“ ol in t-ocloech „acht ata murindell[8] lim 7 focichertar deit-siu 7 rot bia in curach 7 ni foicbea anfis de.“ Dob*er*t Cuchul*aind* a sleigi*n* do 7 doforne ogum n-ind 7 adb*er*t fris „Erich co ro bi im ṡuidhi-se ind Emain Macha corris.“ Bert lais a indili hi tir coticht ar a chend. Gaibid Cuchul*aind* iar*um* iarsin isin churach. Dober seol fair 7 gaibthi f*or* a imram. Bui la co n-aidchi for imram 7 fo ṡeol. Fochert dochum n-insi more and. Ba hairegda ind inis 7 ba gratai. Furad n-aircdidi impe 7 sondach umaidi fuirri.

[1] *Nach K. Meyer ist* ⊢ *über dem* c *erst später zugefügt.*
[2] *Richtiger* Choncul., *ebenso Zeile 130.*
[3] *Nachträglich im Ms. ein* t *darunter geschrieben, also* chuctu.
[4] *Zu lesen* Chonchobair. [5] *Im Ms. nachträglich zu* facsin *corrigiert.*
[6] *Der Nom. für den Acc.* [7] *S. Zeile 116.* [8] *Besser* muirindell.

Tigi co n-ochtachaib findruine indti. Gaibid Cuchul*aind* isin n-innsi 7 isin dun co n-accai a tech cona uaitnib findruinib[1] and confacai tri choecait imdæ isin tig. Fidchell 7 brandub 7 timpan huas cach imdai. Co n-accai in lanamuin findliath isin tig cona da m-brat*aib*[2] corcra impu. Donddeilgi[3] dondercor[4] ina m-brataib. Co n-acai teora ocmnai isin tig comæsaib[5] comdelbæ 7 corthair orsnaith co n-dluth findruine ar belaib cacha mna. Ferais ind ri failti fris „Fochen lind do Choinchu*laind* fodaig Luigdeach, fochen lind do Loegh daig a athar 7 a mathar.“ Asb*er*tadar na mna a cetna friu. „Maith lind“ ar Cuchul*aind* „cosindniu[6] ni fuaramar a chomraichne.“[7] „Fogeba-su indiu“ ol in loech. „In fetar-su“ for Cuchul*aind* „cid ruce m*acu* Duil Dermait asa tir?“[8] „Ro essur“[9] ol in loech. „Ata a siur 7 a cliamain isin n-ailen sa[10] frind andes.“ Tri bruith iaraind i cinn tened, focertait*er* isin teni comdar d*er*gæ 7 atafregat na teora ocmna 7 berid cech bean dib a bruth isin dabaig. Dochuatar a triur .i. Cucul*aind* 7 Lugaid 7 Loeg isin dabaig 7 foiligtir[11] doib 7 dobreth di*no* tri cuirnn meda doib 7 dobreth colctach[12] fo a toeb 7 brothrach tairrsi[13] 7 breccan tarsodain annuas.

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[1] *Das* b *am Ende ist zu streichen.*

[2] *Im Ms.* brat *mit einem* b *über dem* t. *Im Altir. würde es* cona dib m-brataib *heissen.*

[3] *Das* i *am Ende ist im Ms. erst dazu corrigiert, vgl. z. B. LU. 95a, 3* delci findargit isna brataib.

[4] *Für* dond-derc-oir. [5] *Falsch für* comæsa.

[6] *Des Guten zuviel für* cosindiu, *das* cosinniu *ausgesprochen wurde.*

[7] *O'Don. Suppl. hat* comraithne .i. failte, *ebenso O'Dav. p. 62.*

[8] *Vgl. Zeile 135 und 202. Nach K. Meyer ist* ruce *hier nachträglich durch untergesetztes* i *noch in* ruice *corrigiert.*

[9] *Ein* f *darüber corrigiert.* [10] *Das* n *des Acc. (im Ms.* nailen), *wie schon mehrfach, wo wir den Dativ erwarten.*

[11] *Im Ms.* foiligir *mit einem* t *über dem* g, *richtiger* foiligthir, *altir.* folcthir.

[12] *Im Ms.* colcach *mit einem* t *unter dem* c, *O'Cl. hat* colcach no colcaidh .i. leaba *(Bett). Da lat.* culcita *zu Grunde liegt, so gehört das* t *wohl hinein. Vielleicht ist* colcthach *nur eine Anähnlichung an das dem Sinne nach eng verbundene* brothrach. *Dagegen ist* colgedach *„one having bed-clothes“, Corm. Gl. Transl. p. 106* marc, *die gewöhnliche Adjectivbildung.* [13] *An* tairrsi *(altir.* tairsiu) *ist im Ms. nachträglich ein* b *angesetzt, also* tairrsib.

Am*al* rombatar and co cualatar ni a n-airmgrith 7 na cornnairi 7 na druith. Co n-acatar *coecait* loech don lis 7 muc 7 ag cacha deisi 7 cuach co mid cuill. A m-batar and iarsin co n-acadar in *coecait* læch amaig. A m-batar afrisi [1] co n-accatar [2] in *coecait* læch lasin fer n-aili amaig 7 asclaud chonnaid for muin cach fir dib *acht* ind oenfer ro (p. 763:) bui remib namaa. Brat corcra coicdiabail im suidhi. Delc n-oir n-and. [3] Lene glegel culp*atach* co n-dercintliud imbi. Sleg 7 sleigi*n* lais 7 claideb orduirn ina laim. Tanic istech riana muint*ir*. Feraid failti re Coincul*aind* „Fochen linn do Choinch*ulaind* daig Luigdech, fochen lind do Loeg daig a athar 7 a mathar!“ Feraid in *coeca* lath ṅ-gaili ind failti *cet*na. Iarsin dobretha na mucca 7 na haighi co m-batar isin choiri corbdar bruithi. Dobreth proind chet do Choinchul*aind* a triur anni n-aill fogailter [4] don t-luagh [5] archena. Dobreth linn doib comtar measctha. Tanic doib colaigi. „Cind*us* fibas Cuchul*aind*?“ „Inad lim roga?“ or Cuchul*aind*. „Bid lat“ or in loech. „Atat sund ucut teora ingena Riangabra .i. Eithne 7 Etan 7 Etain. Atat sund ucut a tri braithri .i. Eochaid 7 Aed 7 Oeng*us*. Ata sund ocut a mathair 7 a n-athair .i. Rian 7 [6] gabar 7 Finnabair riside a n-athar Riangabra. Ataat na tri braithir .i. Loeg 7 Id 7 Seglang“ [7]. Conid asb*ert* Cuchul*aind*:

„Ni fetar cia lasa fifea Etan
acht ro ḟetar Etan ban nochon fifea enaran.“ [8]

Faid lais in bean 7 dobert di arabarach ornuisc n-oir iroibe

[1] *Im Ms. ein* d *nachträglich über das* s *gesetzt, also* afridisi.

[2] *Im Ms. ein* f *hineincorrigiert, also* confaccatar.

[3] *Eine weitgehende Uebertragung des neutralen* n.

[4] *Richtiger* fodailter. [5] *Im Ms. ein* s *nachträglich darunter gesetzt.*

[6] *So im Ms., vermutlich ist* Riangabar *zu lesen, ein unnützes* 7 *schon Zeile 8.* [7] *Im Lebor na h-Uidre lautet der Name* Sedlang, *s. FB. 14.*

[8] *Dieser Vers wird als Beispiel der* Debidi cenelach *genannten Versart in einem metrischen Tractat einer Oxforder Handschrift citiert, den ich durch Stokes' Güte in acht Seiten photographischer Wiedergabe besitze. Die Stelle lautet:* „Ocus debidi cenelach ut est Ni fetar cia rissi fáibea Etan et rl.“ — *Im Ms. ist* fifea *beide Male durch untergesetztes* a *in* faifea, enaran *in* aenaran *corrigiert.*

leath unga oir. Dochuas lais arabarach co n-dercachæ huath[1] in n-inis iroba Condla Coel Corrbacc 7 Achtland *ingen* Duil Dermait. Rais[2] dochum na hindsi cach band doberead forsin curach co m-bo comard ria rind na hindsi. Boi Conlai Coel Corrbacc isinn ailen 7 a chend frisin coirthi rombai inn iarthar na hindsi 7 a chosa frisin coirthi rombai ina hairt*her* 7 ben ic aiscid a chind. Oc cloistin fuama in churaig frisin tir atraig ina ṡaidhi 7 seitigh[3] huad cona anail co n-deachaid murchreich[4] for muir. Immasai a anail arisi. Atn̄glædar[5] in loech iar*um*, asb*ert* fris „Cid mor a bara fort a laich thall nit aghamar, ni-con-deit ata hi tairrn̄gire in t-ailen sa do cruth. Tairr isan oilen chena, ro bia failtiu."[6] Dothæt Cuch*ulaind* iarum isin n-indsi. Ferais in ben failti fris 7 tommaid .i. smetid[7] for a suile „In fetarais[8] cid ruc m*a*ccu Duil Dermait asa tir?" „Ro fetar" or in ben „7 raga lat co n-darlaithir 7 is deit ita hi tairrn̄giri a n-icc." Ataracht[9] in ben 7 teit isin curach chucu.

„Ciad rem sempla sein a ben" or se[10]
„segar iar fairrgi
„arni comrar glangesu
„cem i curach co cuana fosad."

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[1] *Vielleicht* co n-dercachæ [fota] huath (= úad), *vgl.* A m-batár iarom ciana *for* imluad *for*sna tonnaib atconnarcatar fota uadib insi, *Als sie ange auf den Wellen herumgefahren waren, sahen sie weit von sich eine Insel, LU. 25*[b]*, 25.*

[2] *Im Ms.* rais *mit darunter gesetztem zweiten* a.

[3] *Richtiger* seitidh. [4] *Besser* muirchreich.

[5] *Ist schwerlich eine ganz correcte Form. Es könnte eine 3. Sg. Praes. Dep. sein für* atngladathar.

[6] *Dieser Satz (von* Tairr *u. s. w.) sticht von dem Vorausgehenden durch seine moderne oder corrupte Sprachform ab, der Schluss sollte* rot bia failte *lauten.*

[7] *Hier ist eine Glosse in den Text gerathen, vgl. Zeile 213.*

[8] *Die spätere Umgestaltung der 2. Sg. Praet. Dep.* fetar *nach dem Muster des S-praeteritum. Vgl. Zeile 156.* [9] *Richtiger* Atraracht.

[10] *Diese zwei Strophen, deren Abtheilung nur von mir herrührt, bilden ein* „Retoric". *Von derartigen metrischen Stücken habe ich Rev. Celt. V p. 389 und p. 478 gehandelt. Das erste Stück oben ist dem* Condla Coel Corrbacc *in den Mund gelegt, das zweite der Frau. Leider ist das erste Stück corrupt.*

„A Chondla Chail Corrbaicc
„a chond fri more foimrim
„toccair mo chride n-derbdichra
„dia n-icc m*ac* n-Duil Dermait diandermain.“

Arsin dothoed in ben isin churach arisi 7 tommaid f*or* a suili 7 munis eol*us* doib „Decca a fureth[1] find n-ucut“ for si „is and ata Coirp*re* (p. 764:) Cundail.“ „Brathair a n-athar“ ar siad. Iar suidiu conn acadar a fureth find 7 co tarla di mnai doib ic buain luachra. Atagladad[2] na mna 7 iarfaidid[3] dib: „Cia hainm in tiri i tudchad?“ ar 7 itracht[4] in bean n-aile 7 asber[4] friụ anni seo:

.L. A tir i tuadchuad-su[5] ille co sluag rinechredos[6] blai
fuil [*secht*] riga for a mruig[7] fuil *secht* m-buada la cach n-ai.

Fuil *secht* flaithi for a bru *ocus* nochon-ead namma
fuil *secht* mna cach enfir[8] dib fuil rig fo thraig cacha mna.

Secht n-g*ra*idi[9] *secht* sluaig cach[10] ḟir *secht* m-buada[11] leo f*or* a mbruig
tria chert chatha formna gil *secht* catha remib for muir.

Cenmotha cath maigi mor *secht* catha cach enfir[8] díb
as ni ric ba[12] theol na len don sceol ro canad a tir.

A.

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[1] *Vgl.* furad *Zeile 144.*

[2] *Zu lesen* Atagladad*ar*. [3] *Richtiger* iarfaigid.

[4] itudchad *steht im Ms. am Zeilenende. Dann ist vielleicht* ar se. Atracht *zu lesen. Das* n *vor* aile *beruht auf der späteren Verwischung des Unterschieds von Nom. und Acc. Das* asber *(sic!) des Ms. zu* asbert *zu ergänzen, s. Zeile 228.*

[5] *Besser* tudchad-su.

[6] *Hinten ist* os *abzuziehen:* os blai, *vgl.* os bla *Salt. na Rann 6063. In dem übrigen Theil lässt sich* echred *erkennen, aber* rin *ist corrupt, vielleicht für* ria n-*?*

[7] *Im Ms. später ein* b *darüber corrigirt, also* forambruig.

[8] *Besser* æenfir, *Zeile 222 und 226.*

[9] *Besser* graigi.

[10] *Im Ms. ein kleines* a *darunter gesetzt, also* cacha, *was gegen das Versmass verstösst.*

[11] *Im Ms.* buaga *mit darüber gesetztem* d.

[12] *Im Ms. ist* ricba *zusammengeschrieben.*

Gaibthi Cuch*ulaind* cuici iarsin 7 dober[1] builli dia durnd inna cend commebaid a hinchind for a cluasaib. „Olcgnim dorighnis“ or in ben aili, „acht ro bui i tarṅgaire dait drochecht do denam sund. Dirsan na bo messe adrogailser.“ „Is tusu adgladur-sa i fecht sa“ or Cuch*ulaind*. „Cia hainm na n-duine [2]sea filead sund?“ „Ni *insa*: Dian m*a*c Lugdach, Leo m*a*c Iachtain, Eogan Findeach, Fiachnai Fuath, Coirp*re* Cundail,[3] Cond Sidi, Senach Salderec.

Saigit chath ruad ruinit flan*n* druba fichdib toebtholl almaib loech linib comruma.[4]

Lasin dochuatar dochum in duine 7 ro gab Loeg brat na mna for a muin co rancadar in*n* aurlaind. Teit in ben uadib isin less 7 adfet thall a n-dorandad[5] friu. „Ni liach on“ for Cairp*re* Cundail „iss*ed* dogentais fri muntir meraigi.“ Fofuabair amach. Fonuabair Cuchul*aind* 7 ro batar oc comruc o maitin co diaidh lói[6] 7 ni tharat neachtar de fuil furail for a chele. Immo ra chlui dia claidbib 7 immo ro bris dia sciathaib. „Fir on“ or Cuchu*laind*. Gaibid Cuchul*aind* in gai m-boilge lasodain. „Anmain an anmain a Chuchul*aind*!“ or Cairp*re* Cundail 7 fochert a ghaisced n-uadh 7 gaibthi it*ir* a di laim 7 dofuargaib lais isin less 7 doghni fothrug*ud* do 7 foid ingen ind righ lais ind aidchi sin. Iarfaighis do iarsin „Cid ruc m*a*cu Duil Dermait asa tir?“ Atet[7] Coirp*re* do uili o thossuch co diaid in sceoil. Forfuaccrad iar*um* arabarach o Eochaid Glas cath for Cairp*re* Chundail. Dothoegat dochum in glindi ar cend in trenḟir. „Neach isi*n* *n*glinn“[8] or se, „a fiandu truagu?“ „Atathar and“

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[1] *Entweder für* dobeir *oder für* dobert, *s. Zeile 218.*

[2] *Richtiger* dóine.

[3] *Hinter* Fiachnai *ist im Ms. ein Punkt, dagegen nicht hinter* Cundail. Condsidi *ist im Ms. zusammengeschrieben. Es müssen sieben Personen sein.*

[4] *Im Ms. ist in diesen schwierigen Worten hinter* ruad *und* ruinit *ein Punkt.* [5] *Wohl corrupt für* a n-dorónad.

[6] *Im Ms. scheint aus dem* o *ein* a *corrigiert zu sein, also* lái.

[7] *Im Ms. ist* f *hineincorrigiert, also* atfet. *Vgl. Zeile 269.*

[8] *Im Ms. ist der Strich für* n *über das* g *gesetzt, ebenso Zeile 263 und in* forling *Zeile 251.* isı ḡlin̄ *ist getrennt geschrieben, aber* dınaithis *Zeile 265 zusammen.*

or Cuchul*aind*. „Nip inmain guth on“ or se „guth in riastarthi a hErind.“ Immo fobair doib isin glinn. Forling Cuchul*aind* corraba for bil in sceith. Seidiseom huad cona anail co m-bui isin muir. Liṅgid Cuchul*aind* atherrach co m-bui for lainn in sceith. Seitisom arisi isin muir.[1] Liṅgid co m-bui for a broin. Seitisom iar*um co n*-darala isin muir. „Fe amæ!“ or Cucul*aind*. Doleig *sid*e in gæ bulgæ ind ardai hi siudiu[2] co toch- (p. 765:) rastar annuass for a chathbarr na luirighe ina mullach co n-dechaid trit co talmain. Imsui ima chuairt iar*um* 7 dothuit ina ligi. Ranic Cuchul*aind* 7 gataid sidi in luirich tar a chend 7 gaibid in claideb do. Forlengait isi*n n*glinn anair 7 anniar na sidhaighi for a tarat athoisi co rus fothaircs*et* ina ḟuil. Iarsin roptar slana huile di*nn* aithis. Dotheagait iar*um* meic Duil Dermait dia tir. Teit Cuchul*aind* la Cairp*re* dia dun. Foith and ind aidchi sin et dothæd arabarach 7 tuc aisceda mora inganta o Chairp*ri*. Teit iar*um* don indsi iroibi Condla 7 a ben 7 atet[3] a scela doib. Teit ass fothuaid iarsin, corranic ind n-indsi irroibi Riangabra[4] 7 foith la mnai[5] and 7 dachuaid[6] a scela assuidiu.[7] Et tet as arabarach co tanig crich n-Ulad. Teit do Emain Macha. Ro marastar a chuit corma 7 bid dó ar a chind. Atfet doib a scela 7 a imthe*acht*a iarsin do Chonchobar 7 da[8] lathaib gaile fer Ul*ad*[9] isin Chroebruaidh. Dodechaid iarsuidiu co Raith Cruachan co hAil*ill* 7 co Meidb 7 F*ergus* 7 dofet a scela doib. *Con*gairther do iar*um* Eoch*o* Rond 7 ro gab laidh:

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[1] *Wohl auch hier zu lesen* co m-bui isin muir.

[2] *Zu lesen* hi suidiu, *vgl. Zeile 297.*

[3] *Im Ms. ist ein* f *über das* t *gesetzt, also* atfet. *Vgl. Zeile 249.*

[4] *Zu lesen* Riangabar. *Die Genetivform hat sich eingedrängt, weil der Name gewöhnlich in der Formel* mac Riangabra *vorkommt.*

[5] *Entweder ist* lia mnai *zu lesen, oder hinter* mnai *ist ein Genetiv ausgefallen.*

[6] *So in der späteren Sprache für das ältere* adcuaid, atchuaid; *so auch Zeile 276* dofet *für* adfet, atet.

[7] *Dies könnte für* issuidiu *stehen, oder es ist* arsuidiu = iarsuidiu *zu lesen. Das darauffolgende lat.* Et *ist natürlich eine Abkürzung für ir.* ocus *wie Zeile 267.*

[8] da *kommt gelegentlich für* do *vor.* [9] *Wir erwarten* fer n-Ulad.

Findchoem *ingen* Each*ach* Rond isi dorat fordul form
iar comrac re hEochaid n-Glass am aithreach in lanamnass.

Noi ṅ-gruadaire noi n-gabaind cen chin *acht* cin a n-adhaill
noi cendaigi truagh anfos ro da marb*us* fo baraind.

Ranic airer tiri Dúil ranic suidi Chairp*ri* Cluin
fom chomruc tonn treglas tren cai*n* formlus[1] mo claideb ṅ-ger.

Comrocc fri debaid nithaig Cairbri huas fairrgi iathaich
ima ro chlui diar claidbib immo ro brui dia[2] sciathaib.

Comruc fri[3] Cairp*re* Cundail nimoruc d*r*is dilu*m*ain[4]
ba sid ba suan slicht nad bras co rangamar Eochaid ṅ-Glas.

Mo claideb derg tinbi cet immum ro chlai ciar bo bet
taraill mo chorp co soillsi imo*m* berad[5] fo thorsi.

As demin lim ciatfesar[6] duit iar n-acallaim m*a*c Duîl Dermait
iar n-anacol[7] dam Chairp*ri* Chlain rob aithrech cein co Findchaim.
F.

Is iarsin di*no* dogensad cairdes 7 Eoch*o* Rond 7 anaid Findchoem la Coincul*aind*. Dodeachaid iarsiudiu[8] do Emain Macha co morcoscor. Is desin ata Fled Bricrenn ar in sceol sa. Ainm aili do di*no* Loiṅges m*a*c Duil Dearmait.

Finit.

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[1] formlus *reimt auf* chomruc*; ähnliche Reime 281, 286.*

[2] *Ohne Frage muss es* diar *heissen.*

[3] *Unter* fri *später ein* a *gesetzt, also* fria.

[4] *Die zweite Halbzeile* (nimoruc *u. s. w.*) *könnte corrupt sein, wenigstens verstehe ich sie nicht:* dris *ist im Ms.* ds *mit einem kleinen* i *über dem* d *geschrieben.*

[5] ..omberad *ist ganz sicher, aber davor sind fünf Grundstriche unterscheidbar, einer zuviel für* imom-. *K. Meyer liest* ninom-.

[6] *Im Ms. ist später noch ein* a *unter* ciat *gesetzt, also* cia atfesar: *jedenfalls zählt* ciat *nur als eine Silbe für den Vers.*

[7] *Das zweite* a *erst später darunter gesetzt.*

[8] *Verschrieben für* iarsuidiu, *vgl. Zeile 259.*

Uebersetzung.

Das Fest des Bricriu und die Verbannung der Mac Duil Dermait.

Es war ein berühmter König über Ulster, Conchobar Mac Nessa der Name des Königs. Nach Antritt der Herrschaft war von ihm ein Gesetz erlassen worden: jeder Held[1] solle Ulster eine Nacht bewirthen, der König sieben Nächte oder vier Nächte, nämlich die Nacht jedes Vierteljahrs, vier Junker[2] auf die Nacht. Der Beitrag der Frauen von Ulster von Seiten der Frau des Mannes, von dem das Fest veranstaltet wurde, war: sieben Ochsen, und sieben Schweine und sieben Fässer und sieben Tonnen und sieben Kannen und sieben Mischkessel und sieben ... und sieben ... und sieben ...[3] mit ihrem Zubehör von Fisch, Geflügel und Kräutern von verschiedenem Geschmack.

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[1] So zu übersetzen habe ich mich entschlossen mit Rücksicht auf die Stelle, die in den Bemerkungen hinter der Uebersetzung mitgetheilt ist. Ich hielt es anfangs nicht für unmöglich, dass 'errid' für 'errig' stehe, von 'errach', Frühling. — Vgl. 'biathadh aidhchi' („a night's refection“) Leabh. na g-Ceart, ed. O'Don., p. 218, ähnlich 'biathadh dá raithi' („refection ... for two quarters of a year“) und 'biathadh mís' ibid. p. 30, p. 34, 'biathadh ré mís' ibid. p. 32. Die Zeitangabe ist vorausgesetzt: 'sechtmain do biathad in teglaich' LL. p. 106b, 29.

[2] Die 'óicthigernd', hier von mir frei mit „Junker“ übersetzt, scheinen hier, wie FB. 6 ('rí', 'tóisech', 'lath gaile', 'ócthigernd') und FB. 12 ('rí', 'rígdomna', 'aire', 'ócthigernd', 'maccóem'), eine weniger vornehme, weil weniger begüterte Klasse des Adels zu bezeichnen.

[3] Vgl. LU. p. 22a, 11 'eter ór 7 airget 7 curnu 7 copana 7 báiglenna 7 ena 7 dabcha', ferner LL. p. 54a, 33 (aus dem Anfang des Táin Bó Cúalnge): 'Tucad chucu a n-ena 7 a n-dabcha 7 a n-iarnlestair, a mílain 7 a lóthommair 7 a n-drolmacha' es wurden zu ihnen gebracht ihre Töpfe und ihre Fässer und ihre eisernen Gefässe, ihre Urnen (O'Don. Suppl.) und ihre Knetetröge (? vgl. 'lóthor' und 'ammor') und

(9.) Darnach fiel es da einmal auf Bricriu Nemthenga (Giftzunge) das Fest zu veranstalten. Die Materialien des Festes wurden gebracht und aradach, das Fass Conchobar's, wurde gefüllt; es hiess nämlich deswegen aradach, weil arad, eine Leiter, von aussen und von innen an dasselbe [angelehnt] war, und so wurde es ausgeschenkt. Es erheben sich die Vertheiler Conchobar's, um die Speise zu vertheilen, und ebenso die Schenken um das Bier zu schenken. Bricriu Nemthenga sieht sie von seinem Lager in dem Bretterhause[1] aus auf seiner linken Seite in das Haus gehen. „. . . . . .“ sagte er, „das würde gethan werden für lächerliches Bier und für lächerliche Speise.“ Die jungen Leute halten an und rennen nach ihren Sitzen und die Menge wird still. Der silberne Stab in Conchobar's Hand war an den ehernen Pfeiler gekommen,[2] der sich an seiner einen Schulter befand, so dass dies in den vier Ecken von Conchobar's Croebruad gehört wurde. Er fragt Bricriu, was gewesen sei, indem er sagte: „Was hast du, o Bricriu,“ sagte Conchobar, „Schwierigkeit zu machen . . . . . .“[3] „O liebes Väterchen Concho-

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ihre Kessel. — Die folgenden Ausdrücke sind mir unklar: 'muilt' ist Nom. Pl. von 'molt' Hammel (vervex) oder Widder, 'denma' sieht aus wie Gen. Sing. von 'denam' machen; 'glainine', maxilla, Z.[2] 274, giebt hier keinen Sinn und alle anderen Vermuthungen sind unsicher; 'mac ochta' (Gen. Sing. von ucht) kenne ich nur in der Bedeutung „Liebling“: 'rob mac ochta aireachta cach mac buan dod bhroind ḟine' Leabh. na g-Ceart p. 194 („the darling of the assembly“).

[1] Bricriu scheint sich ausserhalb des Hauses zu befinden, und dies erinnert an den Söller ('grianán'), den er FB. 3 für sich baut. Vgl. oben S. 58, Tog. Troi[2] 1868 'ochtaige na n-grianán 7 na taige cláraidh', ferner LL. 268[a], 26 'Teg iarnaidi 7 da thech claraid immi', ibid. 268[b], 21 'Is esede in tech iarnaide immárrabatar in da thech claraid' (die zwei Häuser von Bretterwerk), beide Stellen in der Sage Mesca Ulad.

[2] Ein anderes Instrument, um sich Ruhe zu verschaffen, war bascrand, wahrscheinlich eine Klapper: 'O' raptar mesca benais Sencha bascrand con túasiset fris uli' (Als sie trunken waren, schlug Sencha eine Klapper, so dass sie alle auf ihn hörten) LU. 19[a], 26 (Mesca Ulad).

[3] Vielleicht ist zu lesen: 'in airighidh di *mnaib* Ul*ad* occo do duthrucht', sie haben den Proviant von den Ulterfrauen [ihn] zu begehren? Befriedigend ist dies noch nicht.

bar, ich habe keinen Mangel an Trank oder Speise, [aber] es ist nicht angemessen, mein Fest“ sagte er „zu geniessen ohne eine tapfere That der Ulter dafür.“ (24.) Darauf erheben sich an dieser Stelle die zwölf Helden von Ulster, nämlich Fergus Mac Roig und Conall Cernach (der Siegreiche), der Sohn des Amergin, und Loegare Buadach (der Siegreiche), und Cuchulinn der Sohn des Soaltam, und Eogan der Sohn des Durrthacht, und Celtchar der Sohn des Uthechar, und Blai Brugaid (der Wirth), und Dubthach Doel Ulad (der Schwerzungige von Ulster), und Ailill Miltenga (Honigzunge), und Conall Anglonnach und Munremar der Sohn des Gerrgend, und Cethern der Sohn des Findtan. Jeder dieser tapferen Helden ging nun geraden Wegs[1] Menschenmord zu suchen in jeder Provinz. Cuchulinn ging mit fünfzig Männern in die Provinz Connacht, über Dub und Drobais bis zum Dublinn im Gebiete der Ciarraige. Sie theilten sich darauf in zwei Theile, fünfundzwanzig gingen mit dem Flusse ostwärts, und fünfundzwanzig mit dem Flusse westwärts. Die auf seiner Seite mitgingen, waren Lugid Reo n-derc (mit den rothen Streifen) und Loeg mac Riangabra, sein Wagenlenker. Sie gingen zu, bis sie vor Ath Ferthain nördlich von Corra-for-achud ankamen. (38.) Sie waren da vor ihnen beim Spiele, mit sechsmal Fünfzig, um den Dublinn von Ath Ferthain, nämlich Mane der Sohn des Cet mac Magach und Findchoem die Tochter des Eocho Rond, ostwärts war diese.[2] Die mit ihr zusammenkamen, waren Lugid Reo n-derc und Loeg

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[1] Der Sinn der Redensart 'ro gob (sic!) . . . a erchomair' ist nur ungefähr getroffen. Vgl. 'i n-aurchomair a imdái' FB. 25; ferner LL. p. 27a, 9 fg.: 'Dobeired se ba slicht fír snechta nemi co nertbríg ar lár a thíri co tend tan tictis Tuath De Danand. Craind 7 clocha in domain dachur ind na urchomair ra loisced lór a chruade re haidbriud oenuaire'.

[2] Ich habe 'allanair robuide' als ein Sätzchen für sich genommen, und 'buide' als eine Zusammenziehung von 'bui' und dem Pronomen 'ade'. Cuchulinn befindet sich westlich von ihr, wie wir weiterhin lesen, und springt dann nach Osten zu ihr hin. Diese Eigenthümlichkeit, auch den Standpunkt von einzelnen Personen nach der Himmelsgegend zu bestimmen, hat für uns etwas Fremdartiges.

mac Riangabra. Ihre Mädchen gehen alle zu ihr, sie stand nämlich über ihnen auf Tetach's Grabhügel.[1] „Gnade!"[2] [sagte sie]. „Warum sollen wir das thun?" sagte Lugid. „Denn ich bin das Weib eines Mannes" sagte sie. „Wir wollen sie unterstützen" sagten die jungen Männer. „Wer ist es, den du suchst?" „Cuchulinn, der Sohn des Soaltam," sagte sie, „ich habe [ihn] geliebt auf Grund der Geschichten von ihm."[3] „Willkommen ist dir um dieses willen, der dort ist, Cuchulinn, westlich von hier." „Gnade!" sagte sie. Cuchulinn bleibt stehen und nimmt die jungen Männer in seinen Schutz,[4] und thut einen Heldensprung[5] von sich querüber nach Osten zu ihr. Sie erhebt sich ihm entgegen und wirft beide Hände um seinen Hals und giebt ihm einen Kuss. „Und jetzt?" sagten die jungen Männer. „Jetzt[6] nun?" sagte Cu, „wir haben genug der Thaten, sechsmal fünfzig zu schützen und die Tochter des Königs der UiMane mit uns nach Emain Macha zu nehmen." (53.) Darauf thaten sie einen Sprung fort nordwärts durch die dunkle Nacht, bis sie nach Fid Manach kamen. Da sahen sie drei Feuer vor sich im Walde und neun Mann an jedem Feuer. Cuchulinn griff sie an, so dass er drei Mann von jedem Feuer tödtete und die drei Anführer. Darauf ging er über Ath Moga in Mag Ai nach Rath Cruachan. Sie stossen da ihre Siegesrufe aus, so dass es bis Rath Cruachan gehört wurde. Daraufhin ging der Wächter sie sich anzusehen. Derselbe beschrieb einem jeden ihre Gestalt und ihr Aussehen und ihre Art und Weise. „Dem Entsprechendes ist mir nur," sagte Medb, „wenn es Cuchulinn der Sohn des Soaltam ist und sein Pflegesohn, nämlich Lugid Reo n-derc, und Loeg mac Rian-

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[1] 'Duma Tetaig', mir sonst nicht vorgekommen.

[2] Dies ist nur eine Uebersetzung nach dem Sinne, indem der Ausruf 'anmain inn anmain' in den Sagen gebraucht ist, wenn Jemand um Gnade bittet. O'Curry, Ms. Mat. 469, übersetzte „Grant me life for life", indem er offenbar 'anmain' für den Acc. Sing. von 'anim' (Seele) hielt.

[3] Dies ist eine beliebte Wendung, vgl. z. B. Tochmarc Etáine Cap. 5.

[4] Siehe den Anhang. [5] Siehe den Anhang.

[6] 'Fecht' ist im Mittelirischen oft Neutrum: 'a fecht sa' enthält den Nom. oder Acc. des Artikels, während 'indecht sa' für 'ind ḟecht sa' steht und den adverbiellen Casus des Artikels enthält.

gabra, und wenn sie es ist, Findchoem, die Tochter des Eocho Rond des Königs der UiMane. Wohl dem,[1] der sie genommen hat, wenn es nach dem Willen[2] ihrer Mutter und ihres Vaters ist; Wehe dem, der sie genommen hat, wenn es mit Umgehung[3] derselben ist.“ (67.) Darauf gehen sie [Cuchulinn und seine Gefährten] bis an das Thor der Stadt und stossen dort einen Siegesruf aus. „[Es gehe] Jemand hinaus,“ sagte Medb, „um zu erfahren, wen die jungen Männer getödtet haben.“[4] Man ging hinaus[5] von Seiten Ailill's und Medb's, die Köpfe zu verlangen, um sie aufzustellen. Die Köpfe wurden herein[6] gebracht. „Erkennt ihr[7] diese?“ sagten Ailill und Medb. „Wir erkennen sie nicht,“ sagte das Gesinde. „Ich erkenne sie,“ sagte Medb, „es sind dies die drei Räuber, die uns immer beraubten. Traget die Köpfe hinaus auf die Pallisade.“ Diese Sache wird darauf dem Cuchulinn hinaus berichtet. „Ich schwöre den Schwur, den mein Volk schwört, ich werde die Palisade auf ihren Köpfen

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[1] 'Modgenair' ist offenbar ein Ausdruck, der das Gegentheil von 'mairc' bezeichnet. Vgl. O'Reilly's 'mo-ghénar' „happy born“. Das 'mo', 'mod' ist mir nicht klar, 'génair' „ist geboren“.

[2] In 'masadein' habe ich O'Reilly's 'deoin' „will, consent“ vermuthet, vgl. 'ní dom dheoin táinig sí liom', „it is not of my will, that she has come with me“, Tor. Dhiarm., ed. O'Grady, p. 70, p. 134, p. 192.

[3] Zu dieser Bedeutung von 'asa timchell' vgl. 'timcheall na macraidhe .i. a n-écmais na macraidhe' O'Cl.

[4] S. die Bemerkungen hinter der Uebersetzung.

[5] 'Doc[h]uas' ist Praet. Pass. von 'dochoad', also wörtlich „es wurde gegangen“.

[6] Zu 'innonn' vgl. 'do rug each leis tarsan áth anonn', „over across the ford“, Tor. Dhiarm., ed. O'Grady, p. 62; 'tug trí léimeanna luthmhara tarsan eas anonn agus anall', „he gave three nimble leaps across the fall hither and thither“, ibid. p. 184. So ist auch das 'innund' Lg. 15 zu verstehen: 'rucad si innund co Conchobar'. O'Donovan, Suppl. zu O'R., bemerkt: „'anonn', connected with a verb of motion, means into.“ Auf die Frage wo? bedeutet es drinnen: 'Am*al* ro chualatar Ulaid innund in andord', Als die Ulter drinnen die Stimme hörten, Lg. 9.

[7] 'Athgenair' ist 2. Pl. deponentialer Flexion des Perf. athgén. Die Form 'atathgen' ist aus 'ath-da-athgen' entstanden, wobei 'da' Pron. infix. ist, und die Präposition noch einmal vorgetreten ist, s. die Anmerk. zu 'dos n-eicce' Z. 13.

herum tanzen lassen, wenn mir meine Köpfe nicht ausgeliefert werden." Darauf wurden ihnen die Köpfe gegeben, und sie [Cuchulinn und seine Gefährten] wurden in das Gästehaus gebracht. (75.) Am Morgen erhob sich Cuchulinn vor jedem, nahm seine Waffen alle mit sich und ging, bis er sich mit seinem Rücken an einen Steinpfeiler stellte.[1] Als der Späher am Morgen da war, hörte er ein Getöse draussen von Osten her wie Donner vom Himmel. Dies wurde Medb berichtet. „Womit vergleicht ihr es?" sagte Medb. „Vergleiche du es bei dir," sagten die jungen Männer, „du weisst es." „Ich habe euch Nichts Aehnliches," sagte Medb, „ausser wenn es die UiMane sind, die draussen von Osten her kommen auf der Spur ihrer Tochter. Ueberlege dir es noch einmal!" Er sieht noch einmal darnach. „Wahrlich ich sehe," sagte der Späher, „ein Nebel hat die Ebene rechts von mir angefüllt, so dass einer nicht das Gesicht des andern sieht." „Ich erkenne das," sagte Medb, „der Dampf der Pferde der UiMane und ihrer Männer hinter ihrer Tochter her! Sieh noch einmal hin!" „Wahrlich ich sehe" sagte er „einen Feuerschein von Ath Moga bis Sliab Badbgnai, vergleiche dies bei dir, o Medb!" „Nicht schwer," sagte Medb, „das Funkeln der Waffen und der Augen[2] der UiMane auf der Spur ihrer Tochter!" (89.) Wie sie da waren, da sahen sie eine Schaar auf der Ebene, und da sahen sie einen Helden an ihrer Spitze, und ein purpurner vierfacher Mantel[3] um ihn mit vier Rändern von Gold darauf, ein Schild mit acht Kanten[4] von weisser Bronce auf seinem Rücken,

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[1] Diese Situation kehrt in den Sagen öfter wieder, z. B. Rev. Celt. III 181, ferner Sergl. Conc. Cap. 8: 'Dothæt Cuculainn iarsin, co tard a druim frisin liic'. Der bestimmte Artikel steht im Irischen, wo wir den unbestimmten setzen, wenn eine Person oder Sache gemeint ist, die in der Erzählung eine gewisse Rolle spielt, s. mein Wtb., S. 631.

[2] Der pleonastische Gebrauch des Pron. possessivum ('a n-arm', 'arrosc'), der auch in der dann folgenden Beschreibung des Eocho noch mehrmals wiederkehrt, ist für uns nicht nachahmbar.

[3] Ueber 'brat' s. die Bemerkungen hinter der Uebersetzung.

[4] Vgl. 'aisli .i. faobhar' O'Dav. p. 49. Ausserdem giebt es 'aisil' Gelenk, Glied (Corm. p. 16 'deach'), wovon 'aisleán' articulus, und an dieses Wort hat O'Curry gedacht, wenn er Mann. and Cust. III p. 106

ein Rock um ihn mit einem Rand von Silber von seinem Knie bis zu seinem Knöchel,[1] hellblondes langes Haar[2] auf ihm, so dass es auf beiden Seiten des Pferdes war, eine Kette ('rond') von Gold daran,[3] die ein Gewicht von sieben Unzen hatte. Davon war er Eocho Rond genannt. Ein graugeflecktes Pferd[4] unter ihm mit einem Gebiss von Gold an sich. Zwei Speere mit ihren Rippen[5] von weisser Bronce in seiner Hand. Ein Schwert mit goldenem Griff an seinem Gürtel. Eine Lanze mit einem

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übersetzt „a shield with eight joints of Findruine at his back". Was soll man sich unter den „joints" eines Schildes vorstellen? Auch 'aisil .i. rann' O'Dav. p. 50 ist bekannt, s. 'assil' Stück in meinem Wtb. Allein vom Schilde pflegt immer der Rand besonders erwähnt zu werden, derselbe wird sogar gelegentlich 'fæbur' (Schneide, Schärfe) genannt, und diente wohl mit als Waffe; vgl. ausser den Stellen in meinem Wtb. und O'Curry, Mann. and Cust. III 318 z. B. noch: 'crommscíath go fæbur chondualach fair' LL. 89b, 37 (TBC.) und 'a garbscíath odor iarnaide fair co m-bil chaladargit ina imthimchiull' LL. 92b, 4 (TBC). Daher vermuthe ich, dass oben ein achtkantiger Schild gemeint ist. S. die Bemerkungen hinter der Uebersetzung.

[1] „Von seinem Knie bis zu seinem Knöchel" kann sich nur auf den Rand des 'lene' beziehen. O'Curry's Uebersetzung a. a. O. „a Leinidh reaching from his knees to his hips" ist unvollständig und ungenau. O'Curry war der Ansicht, dass man unter einem 'lene', das einen Rand hat und bis an die Kniee geht, immer einen „kilt" oder „petticoat" verstehen müsse. Ich denke jedoch hier an einen langen Leibrock (χιτών), der sonst ganz fehlen würde.

[2] 'Mong' ist eigentlich die Mähne der Pferde. Ebenso heisst es LU. 25a, 1 von einer Frau 'mong orda *ur*ri', goldiges langes Haar auf ihr. Diod. Sic. V 28 bemerkt von den Galliern: *παχύνονται γὰρ αἱ τρίχες ἀπὸ τῆς κατεργασίας ὥςτε μηδὲν τῆς τῶν ἵππων χαίτης διαφέρειν.*

[3] Wie die Kette am Haar befestigt war, weiss ich nicht zu sagen. O'Curry, Mann. and Cust. III 106, übersetzt: „a bunch of thread of gold depending from it of the weight of seven ounces."

[4] Ueber 'gabar' oder 'gabair' F. Pferd s. die Bemerk. hinter der Uebersetzung.

[5] 'Gae' entspricht dem gallischen 'gaesum'. Diese leichten Speere werden paarweise getragen, so auch von den Galli bei Vergil, Aen. VIII 661 'duo quisque Alpina coruscant Gaesa manu scutis protecti corpora longis'. Unter den Rippen hat man Ringe oder Metallstäbe zu verstehen, die in den Schaft eingelegt wurden, vgl. O'Curry, Mann. and Cust. II, 241.

Zauber[1] im Besitz des Helden. (98.) Sowie er Cuchulinn erblickte, schleudert er die Lanze auf ihn. Cuchulinn setzt einen Zauber gegen die Lanze. Die Lanze dreht sich gegen ihn (Eocho) um, so dass sie dem Pferde durch den Hals fuhr. Das Pferd sprang in die Höhe, so dass es den Mann abwarf. Cuchulinn kam und nahm ihn zwischen seine zwei Hände und trug ihn[2] in die Burg. Das war den Ui Mane eine Schande. Medb und Ailill liessen sie nicht heraus, als bis die zwei Frieden geschlossen hatten. Als Cuchulinn sich anschickte fortzugehen, sagte Eocho zu ihm „Nicht sei dir Ruhe des Sitzens oder Liegens, o Cuchulinn, bis du weisst, was die drei Söhne des Doel Dermait aus ihrem Lande gebracht hat.“ Darauf macht er (Cuchulinn) sich davon, bis er nach Emain Macha kam, seine Köpfe mit ihm, und sie (seine Begleiter) erzählen seine Geschichten. Er begiebt sich dann auf seinen Sitz . . .[3] und trinkt seinen Trunk. Es schien ihm, als ob das Gewand, das er anhatte, brännte, und das Haus, und die Erde, die unter seinem Sitze war. Er sprach zu seinen Leuten um ihn: „Mich dünket, ihr Männer,“ sagte er, „was Eocho Rond zu mir gesagt hat, [davon] wird mir Etwas zustossen. Meine Lippen werden ersterben,[4] wenn ich nicht

[1] Ich halte 'in*n*-indell' für ein Compositum wie 'in-leigis' heilbar, 'in-mesca' berauschend in meinem Wtb., wörtlich „in dem ein Zauber ist“ u. s. w. Die Bedeutung „Zauber“ für 'indell' ist nur ungefähr zutreffend, vgl. 'muir-indell', Zeile 136.

[2] Die Form 'berthi' könnte 3. Sg. Praes. 'berid' mit Pron. suffixum sein, allein 'lingthi' Zeile 101, das ebenso FB. 86 steht, lässt sich nicht so erklären. Vielleicht liegt doch hier eine besondere Bildung vor, von der noch 'cingthi', 'budigthe', 'cartho' in meinem Wtb. belegt sind. Vgl. noch 'gaibthi' Zeile 246, eine Form, die ich Wtb. S. 584 als 3. Sg. Praes. mit Pron. suff. erklärt habe, aber Zeile 142 und 228 steht sie intransitiv.

[3] Vgl. FB. 83 'luid Cuculainn isi sudi fari' ('isi' vielleicht für 'isa', d. h. die Präposition 'i n-' mit dem Neutrum des Artikels), Cuchulinn ging auf seinen Wachtsitz. Ein ähnlicher Ausdruck liegt an obiger Stelle vor, aber was ist 'airithī'? Nach K. Meyer ist das t von 'airithī' im Ms. nachträglich in g oder d corrigiert und ebenso der Strich über dem i erst nachträglich zugesetzt.

[4] Dieselbe Redensart 'atbélat a beóil' LU. 19a, 31 (Mesca Ulad).

hinausgehe.“ (113.) Cuchulinn geht und begiebt sich hinaus, und ...[1] Loeg geht ihm nach und Lugaid Reo n-derg. Vor der Burg traf er auf neun Handwerker,[2] sie hatten nicht für Austheilung [von Speise und Trank] gesorgt,[3] und man wusste nicht, dass sie draussen waren. Als sie Cuchulinn auf sich zukommen sahen, sprachen sie: „Wahrlich es ist geziemend“ sagten sie, „wenn man mit Speise und Trank zu uns vom Könige kommt.“ „Einen Verwalter macht ihr aus mir!“ sagte Cuchulinn. Er springt auf sie zu und schlägt ihnen ihre neun Köpfe ab. Er macht sich fort

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[1] Der Sinn von ‘tetlaithir a chranda do’ ist vermuthlich: seine Speere werden für ihn weggeholt, nämlich aus der Halle, in der die Waffen der Helden aufbewahrt zu werden pflegten, vgl. Mann. and Cust. II p. 332. Die Form ‘tetlaithir’ hängt mit ‘tlethar .i. foxal (forttragen)’ und ‘doetlo’, ‘tetlo’ (für ‘do-aith-tlo’?) bei O'Davoren zusammen, s. mein Wtb. Die 3. Sing. Praes. Pass. bei einem Subject im Plural wie Zeile 74. ‘Crand’ bezeichnet eigentlich nur den Schaft, aber es kann der gemeinsame Name für ‘gae’ und ‘sleg’ sein.

[2] Vgl. Lg. 19: ‘Ro bái ail chloche mór ar a cind’. Das pronominale Element in ‘Ro-m-bai’ kann nicht das Relativum sein, sondern wird proleptisch dem ‘ar a chind’ entsprechen, also wörtlich: es waren ihm neun Handwerker ... vor ihm.

[3] ‘Ni thairnechtar fodail’, dieselbe Verbalform aber mit Pron. infix. steht FB. 55: ‘Tosn-airnechtár fleda mora’. In meinem Wtb. habe ich sie zu ‘tairicim’, ich komme, gestellt, allein mit der 3. Pl. Perf. ‘tarnactar’, wie sie sich z. B. Salt. na Rann 6939 findet, kann sie nicht identisch sein. Wenn man auf die Lesart ‘Tosn-airnechtat*ar*’ des Egerton Ms. Gewicht legen darf, so würde es die 3. Pl. eines T-praeteritum sein, wobei dann das ‘-tar’ von ‘tairnechtar’ aus ‘-tatar’ zusammengezogen wäre. Ich beschränke mich auf die Vermuthung, dass diese Form zu ‘tairec’, ‘immthairec’ zubereiten, vorbereiten, gehört, vgl. die ähnliche Wendung ScM. 15 ‘ar cuit do thairiuc’, unser Theil zu bereiten. Allerdings ist die Bildung eines T-praet. ‘tairnecht’ von ‘tairec’ abnorm (des ‘n’ wegen, abgesehen davon vgl. ‘inchoisecht’ neben ‘inchosc’ anzeigen), aber ich verweise auf ‘airnecht’ Zeile 130 und die Anmerkung dazu. Das Verbum ‘táircim’, Inf. ‘tárcud’, bereiten, bewirken, möchte ich zunächst fern halten, obgleich es ziemlich dieselbe Bedeutung hat. Zu diesem ist in der Gramm. Celt. des S-praet. ‘doráricc’ nachgewiesen, mittelirisch ‘táraig’ Salt. na Rann 1524: ‘issinn rosárig in flaith, cia rontáraig dia bithmaith’, wir sind es, die gegen den Herrn gefehlt haben, so viel uns auch Gott als ewiges Gut bereitet hatte.

von Emain Macha in südöstlicher Richtung, bis er dahin kam, wo jetzt Ard Marcach oder Ard Macha ist, denn damals war es Wald. Dort waren die Schmiede Conchobar's beschäftigt ein Werk[1] für den König auszuführen. Sie erwägten,[2] [dass] diese Nacht ohne Speise und ohne Trank [sein würde]. Als sie die drei auf sich zukommen sahen, sagten sie „Es ist geziemend, wenn Jemand mit Speise und mit Trank zu uns vom König kommt.“ „Einen Verwalter macht ihr aus mir!“ sagte Cuchulinn. Darauf sprang er auf sie zu und schlägt ihnen die neun Köpfe ab. Darauf macht er sich fort[3] nach dem Strande in der Gegend östlich von Dún Delca.[4] (127.) Da kam grade der Sohn des Königs von Alba herüber mit Schiffsmannschaft[5] mit Atlass und Seide[6] und Hörnern für Conchobar. Man kam zusammen ihn zu treffen, und er wurde nicht gefunden.[7] Als sie (die Leute

[1] Nach den Mittheilungen von Stokes, Corm. Transl. p. 14, bedeutet ‘aiccde’ aedificium, aber auch „Werk“ im Allgemeinen.

[2] ‘Dorermartatar’ ist die 3. Pl. zu O'Clery's ‘tarmairt .i. do mheadhaigh no do fhóbair’ (er erwägte oder er ging daran). Vgl. Stokes' Indices zu Saltair na Rann, und Togail Troi, wo ‘tarmairt’ an vielen Stellen in der Bedeutung „gedachte“, „drohte“ nachgewiesen wird.

[3] Für den Begriff „sich fort begeben“ neben ‘dos cuirethar as’ in diesem Texte ‘gabaid as’ Zeile 107, 119.

[4] ‘Dún Delca’, jetzt Dundalk, an der Ostküste, war die Stadt Cuchulinn's, in der Nähe die Ebene ‘Mag Murthemni’, die oft in den Sagen als sein heimatliches Gebiet bezeichnet wird.

[5] Ich halte ‘lucht’ für den Dativ, der hier und in ähnlichen Wendungen den alten comitativen Casus vertritt, vgl. ‘coecait ingen’ u. s. w. in meinem Wtb., S. 436 s. v. cóica.

[6] ‘Siricc’ ist das entlehnte lat. sericum, bezeichnet aber vielleicht ebensowenig als franz. ‘serge’ einen reinseidenen Stoff. Der Ursprung von ‘sroll’ ist mir unbekannt.

[7] Die Ausdrucksweise ist hier sehr kurz, der Sinn ist nach meiner Meinung, dass von Seiten Conchobars Leute entgegengeschickt worden waren, die den Sohn des Königs von Alba mit seinem Tribut in Empfang nehmen sollten, dass diese aber die Stelle nicht trafen, wo er landete. Ich halte ‘ro dalad’ und ‘ni airnecht’ für Praet. Pass. Letzteres, von ‘air-icim’ ich finde, steht z. B. noch Salt. na Rann 2705: ‘Lais cetnaairnecht insain ar thús do chlannaib Adaim’, von ihm wurde dies zuerst erfunden, im Anfang, für die Nachkommenschaft Adams. Vgl. mein Wtb. s. v.

im Schiff) Cuchulinn auf sich zukommen sahen, [sagten sie] „Es ist geziemend, wenn man um unseretwillen herkommt. Wir sind müde hier, durch Welle und Klippe.“ [1] „Einen Verwalter macht ihr aus mir!“ sagte Cuchulinn. Er stürzt sich auf sie in das Boot und schlägt mit dem Schwert auf sie, bis er zu dem Sohn des Königs kam. „Gnade, o Cuchulinn! Wir erkannten dich nicht“ sagte er. „Weisst du, was die drei Söhne des Doel Dermait aus ihrem Lande getrieben hat?“ sagte Cuchulinn. „Ich weiss es nicht,“ sagte der junge Krieger, „aber ich habe einen Seezauber,[2] und der soll für dich gesetzt werden, und du sollst das Boot haben, und du wirst in Folge davon dich nicht in Unwissenheit befinden.“ [3] Cuchulinn gab ihm seinen kleinen Speer und ritzte ein Ogam hinein und sagte zu ihm „Mach dich auf, bis dass es an meinem Sitze in Emain Macha ist, dass du ankommst.“ Er nahm seine Sachen mit sich ans Land, bis man kam ihn zu holen.[4] (141.) Cuchulinn begiebt sich darauf in das Boot. Er setzt Segel auf und begab sich auf seine Fahrt. Einen Tag mit der Nacht war er auf der Fahrt und unter Segel. Er fährt da auf eine grosse Insel los. Die Insel war stattlich und sie war schön.[5] Ein silberner Wall um sie herum, und eine eherne Palisade auf ihr.[6]

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[1] Ueber den idiomatischen Gebrauch von ‘itir ... ocus’ s. Gramm. Celt.[2] p. 656 und mein Wtb.

[2] So nach O’Curry, der Ms. Mat. p. 469 übersetzt: „but I have a sea-charm, and I will set it for you, and you shall not act in ignorance by it.“

[3] Anstatt ‘foicbea’ wäre ‘foigeba’ zu erwarten, die 2. Sg. Fut. Act. von ‘fo-gabim’, fagbaim’ ich finde, erlange, doch halte ich foicbea nicht bloss für schlechte Schreibweise.

[4] Wörtlich „bis gekommen wurde um seinetwillen“. Ich halte ‘ticht’ für 3. Sg. Praet. Pass. von ‘ticim’, vgl. ‘*con* richt les inna allslige Ml. 2[a], 6, Z.[2] 478. Dieselbe passive Construction öfter in diesem Text, z. B. kurz zuvor ‘ro dalad’, ‘dodechas’.

[5] Vgl. ‘inis m*or* grata’ Tog. Tr.[1] 1002.

[6] Zu ‘furad’ s. oben S. 9 (Tog. Tr.[2] 204), wo Stokes es mit „mound“ übersetzt. In der Sage Aided Chonchobair übersetzt es O’Curry, Ms. Mat. p. 637, mit „shelf“. O’R. hat ‘fora’, ‘foradha’ a seat, a bench. S. mein Wtb. unter ‘forud’. Nach der einen in meinem Wtb. unter ‘sonnach’ aus LU. mitgetheilten Stelle ‘sonnach iarn*aide* for cach múr’ (eine eiserne

Häuser mit Dachstangen[1] von weisser Bronce in ihr. Cuchulinn begiebt sich auf die Insel und in die Stadt. Da sah er daselbst ein Haus mit seinen Pfeilern von weisser Bronce. Da sah er dreimal fünfzig Lager in dem Hause, ein Schachbrett und ein Brandub und ein Tympanon[2] über jedem Lager. Da sah er ein weissgraues Paar in dem Hause mit zwei purpurnen Mänteln um sie, dunkle Nadeln von dunkelrothem Golde[3] in ihren Mänteln. Da sah er drei junge Frauen in dem Hause, von gleichem Alter, von gleicher Gestalt, und eine Kante von Goldfaden mit einem Aufzug von weisser Bronce vor jeder Frau. (152.) Der König entbot ihm freundlichen Gruss: „Willkommen von uns dem Cuchulinn um Lugid's willen, willkommen von uns dem Loeg um seines Vaters und seiner Mutter willen!“ Die Frauen sagten dasselbe zu ihnen. „Das ist uns lieb,“ sagte Cuchulinn, „bis heute haben wir solche Freundlichkeit nicht gefunden.“ „Du

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Palisade auf jeder Mauer) könnte man vermuthen, dass hier unter 'furad' eine niedrige Mauer zu verstehen sei, auf welcher die Palisade angebracht war. Aber 'fuirri' (mit fem. Pron.) kann sich schwerlich auf 'sondach', sondern nur auf 'inis' beziehen.

[1] Nach der in meinem Wtb. aus der Sage Táin Bó Fraich citierten Stelle hätte man unter 'ochtach' gewisse aufrecht stehende Stangen oder Balken zu verstehen.

[2] O'Curry, Mann. and Cust. III 360, übersetzt „with a chessboard, a draughtboard, and a Timpan hung up over each of them“. Darnach würde 'brandub' ein von 'fidchell' verschiedenes Brettspiel bedeuten, dagegen übersetzt O'Donovan im Suppl. zu O'R. 'brandub' mit „chessmen“. An der von O'Donovan daselbst citierten Stelle „Ogygia p. 311“ steht „duas scacchias cum latrunculis suis maculis distinctis“ zwei Schachbretter ('fidchell') mit ihren durch Flecken unterschiedenen Steinen. 'Fidchell' und 'brandub' gehören zusammen wie bei der Festversammlung eines Fürstensohnes Nahrung und kostbare Kleidung, Federn und Kissen, Bier und Fleisch, Pferde und Wagen ('biad 7 étach logmar, clúm 7 coilcthe, cuirm 7 cárna, brandub 7 fidchell, eich 7 carpait' Corm. p. 34 Orc tréith). Vgl. die Anmerk. hinter der Uebersetzung. — Nach O'Curry a. a. O. war das irische 'timpán' ein Saiteninstrument, was durch Salt. na Rann 6060 bestätigt wird.

[3] Die Doppelsetzung von 'dond' wie die von 'find' in 'delg find findárgit', eine weisse Nadel von weissem Silber, s. mein Wtb. unter 'intlasse'.

wirst [sie] heute finden," sagte der Held. „Weisst du," sagte Cuchulinn, „was die Söhne des Dul Dermat aus ihrem Lande getrieben hat?" „Ich werde [es] erfahren," sagte der Held, „ihre Schwester und ihr Schwager sind auf der Insel dort südlich von uns." Drei Stücke Eisen vor dem Feuer, sie werden in das Feuer geworfen, bis sie roth waren, und es erheben sich die drei jungen Frauen, und eine jede von ihnen trägt ihr Stück in das Fass.[1] Die drei, nämlich Cuchulinn und Lugid und Loeg, gingen in das Fass, und sie werden gebadet, und es wurden ihnen auch drei Hörner mit Meth gebracht, und es wurde ein Bett unter ihre Seite gebracht und eine Decke über sie und ein gestreiftes Plaid oben darüber. (164.) Wie sie da so waren, da hörten sie Etwas: Waffenlärm und Hornbläser und Gaukler. Da sahen sie fünfzig Krieger auf das Haus zu [kommen], und je zwei ein Schwein und einen Ochsen, und [jeder] einen Becher mit Meth von Haselnuss.[2] Dann, als sie da waren, da sahen sie die fünfzig Krieger draussen [vor dem Hause]. Wiederum, als sie [da so] waren, da sahen sie die fünfzig Krieger mit einem anderen Manne draussen, und eine Ladung Brennholz auf dem Rücken eines jeden von ihnen, mit Ausnahme nur des einen Mannes, der an ihrer Spitze war. Ein purpurner fünffältiger[3] Mantel um denselben, eine Nadel von Gold darin, ein glänzendweiser mit Kapuze versehener Leibrock mit rother Stickerei um ihn. Ein [grosser] Speer und ein kleiner Speer bei ihm, und ein Schwert mit goldenem Griff in seiner Hand. Er kam in das Haus vor seinen Leuten. Er heisst

[1] Auf dieser eigenthümlichen Art das Wasser zu erhitzen beruht, was im Serglige Conculaind 36 (vgl. Fled Bricr. 54) erzählt wird: Fässer mit kaltem Wasser werden für Cuchulinn herbeigeschafft, um seine Gluth ('bruth') zu dämpfen; das erste Fass, in das er geht, siedet über, u. s. w. 'Bruth' bezeichnet nicht nur „Gluth, Hitze", sondern auch einen glühenden, oder, wie an unserer Stelle, einen zum Glühendmachen bestimmten Gegenstand.

[2] In welcher Weise 'coll' Haselnuss (der Strauch oder die Frucht) beim Meth verwandt wurde, ist unbekannt. Wahrscheinlich handelt es sich um eine aromatische Zuthat, vgl. Sullivan, Mann. and Cust. I p. CCCLXXVII. [3] Vergl. Zeile 91.

Cuchulinn willkommen: „Willkommen von uns dem Cuchulinn um Lugid's willen, willkommen von uns dem Loeg um seines Vaters und seiner Mutter willen!" (174.) Die fünfzig Helden der Tapferkeit geben dieselbe Begrüssung. Darauf wurden die Schweine und die Ochsen gebracht, so dass sie im Kessel waren, bis sie gekocht waren. Eine Mahlzeit für Hunderte[1] wurde für Cuchulinn, für die drei, gebracht, das Andere wird unter die Schaar ausserdem vertheilt. Es wurde ihnen Bier gebracht, bis sie trunken waren. Es kam ihnen Begierde. „Wie wird Cuchulinn schlafen?"[2] „Habe ich die Wahl?" sagte Cuchulinn. „Du hast sie," sagte der Held. „Dort sind die drei Töchter des Riangabar, nämlich Eithne und Etan und Etain. Dort sind ihre drei Brüder, nämlich Eochaid und Aed und Oengus. Dort ist ihre Mutter und ihr Vater, nämlich Riangabar und Finnabair, die Erzählerin ihres Vaters Riangabar."[3] (Die drei Brüder sind Loeg und Id und Sedlang.[4]) Da sagte Cuchulinn:

[1] Vgl. 'Ra doirtea airigthi bíd 7 lenna dóib cu riacht praind cét de biud 7 de lind cach nonbair díb' (Vorräthe von Speise und Trank wurden ihnen gespendet, so dass eine Mahlzeit für Hunderte von Speise und von Trank auf je neun von ihnen kam), LL. p. 263a, 43 (Mesca Ulad). An beiden Stellen steht 'cét', also der Gen. Pluralis.

[2] Wer diese Frage aufwirft, wird nicht gesagt. Im Ms. ist von 'Dobreth' bis 'or Cuchul*aind*' keine Interpunction.

[3] Ob hier Alles in Ordnung ist, ist die Frage. Nach dem Zusammenhang der Erzählung erwarten wir nur die Namen von weiblichen Wesen, aus denen Cuchulinn auswählen soll. Statt dessen folgt die Aufzählung der ganzen Familie. Im Ms. ist 'rian 7 gabar' geschrieben, als ob 'Rian' der Name der Mutter und 'Gabar' der des Vaters wäre, oder umgekehrt. Allein Riangabar ist nach den Worten 'a n-athar Riangabra' der Name des Vaters. Dann würde der Name der Mutter nicht genannt sein, wenn diese nicht Finnabair ist, nach meiner Uebersetzung zugleich die Erzählerin des Riangabar. O'R. hat 'risidhe' an historian, und führt dafür einen Vers an ('risidhe ainm do scéalaidhe'), vgl. 'riss .i. cach scél 7 faisnés' Corm. p. 39, ähnlich Amra Chol. Ch., ed. Crowe p. 24, Goid.[2] p. 159. Nach Analogie von 'ban-chainte', Satiristin, dürfte man freilich 'ban-riside' erwarten. Ebenso ist die feminine Genetivform 'Riangabra' auffallend, s. S. 214 die Bemerkung über 'gabar'.

[4] Dieses Sätzchen sieht wie eine Interpolation aus, denn weshalb sollte der Mann dem Cuchulinn diese Angabe machen, da doch Cuchu-

„Ich weiss nicht, mit wem Etan schlafen wird,
aber ich weiss, Etan die Weisse, nicht wird sie allein schlafen.“

Das Weib schlief bei ihm, und er gab ihr am Morgen einen Daumenring[1] von Gold, in dem eine halbe Unze Gold war. Man ging mit ihm am andern Morgen, so dass er in der Ferne[2] die Insel erblickte, auf welcher sich Condla Coel Corrbacc und Achtland, die Tochter des Doel Dermait befand. Mit jeder Bewegung, die er dem Boote gab, ruderte er auf die Insel zu, so dass es immer auf die Spitze der Insel gerichtet war.[3] (193.) Condla Coel Corrbacc befand sich auf der Insel, und zwar sein Kopf gegen einen Pfeiler, der im westlichen Theil der Insel war, und seine Füsse gegen einen Pfeiler, der im östlichen Theil derselben war, und seine[4] Frau dabei, ihm den Kopf abzusuchen.[5] Als er das Geräusch des Bootes gegen das Land hörte, setzt er sich in die Höhe und bläst mit seinem Athem von sich, so dass eine Welle[6] über das Meer ging. Sein Athem kehrte wieder um. Darauf sprach der Held ihn an. Er sagte zu ihm: „Wie gross auch der Zorn darüber bei dir ist, du Held dort, wir fürchten dich nicht, nicht von dir ist prophezeit, dass

linn den Loeg selbst bei sich hat. Ein Schreiber wusste wahrscheinlich, dass in anderen Texten, z. B. im Fled Bricrend des Leb. na h-Uidre Cap. 14, Sedlang, Id und Loeg, die Wagenlenker von Loegaire, Conall Cernach und Cuchulinn, 'mac Riangabra' genannt werden. Ebenso ist LL. p. 65a, 18 (Macgnímrada Conculaind) Ibar, der Wagenlenker Conchobar's, ein 'mac Riangabra'.

[1] Die ältere Form für 'ornuisc' ist 'ordnaisc', s. mein Wtb.

[2] So nach meiner Conjectur, wörtlich „weit von sich“.

[3] Diese Stelle, die mich viel beschäftigt hat, glaube ich in der obigen Weise richtig verstanden zu haben. Wir lernen hier die Wirkung des Seezaubers kennen, den C. von dem Sohn des Königs von Alba erhalten hatte. Zu 'band' vgl. bann . i. gach cumhsgugadh' (jede Bewegung) O'Cl., ich habe es hier als instrumentalen Dativ genommen. Der letzte Satz heisst wörtlich „so dass es gleichhoch mit der Spitze der Insel war.

[4] Wahrscheinlich ist 'a ben' zu lesen.

[5] Zu aiscid vgl. 'aisce' to cleanse, 'gan aisce coise na cinn' without cleansing of foot or head, O'Don. Suppl.

[6] Zu 'muirchreich' vgl. 'muirchreach . i. tonn' O'Cl.

diese Insel verwüstet werden wird.[1] Komm nur auf die Insel, es wird dir Willkommen werden!" (201.) Cuchulinn ging darauf auf die Insel. Die Frau gab ihm Willkommen und winkt mit ihren Augen.[2] „Weisst du, was die Söhne des Doel Dermait aus ihrem Lande getrieben hat?" „Ich weiss [es]," sagte die Frau, „und ich werde mit dir gehen, dass du sie triffst, und von dir ist ihre Heilung prophezeit." Die Frau erhob sich und geht in das Boot zu ihnen.

„Was für eine Fahrt von Thorheit[3] ist dies, o Weib,"
sagte er,
„die über das Meer erstrebt wird?
„denn nicht . . . . . .[4]
„schön fest in das Schiff zu schreiten."[5]

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[1] O'R. hat unter 'cruth' auch die Bedeutung „destruction". Vgl. Salt. na Rann 6435 'fúair a dún ṅ-donn iarna crod' (nach 1 Sam. 30, 1).

[2] Das Verbum 'tummud' bedeutet eigentlich eintauchen. Eine andere idiomatische Wendung findet sich Tog. Troi[1] 284: 'Amal athchonnairc fochetóir inní Iasón, tummis rind ruisc a menman ind'. Sobald als sie Jason sah, tauchte sie die Spitze des Auges ihres Sinnes in ihn ein."

[3] In 'ciad' steckt ohne Zweifel das Fragepronomen 'cia'. Man könnte nun geneigt sein, das d zu dem folgenden rem zu ziehen: 'drem' könnte für 'dréimm' stehen, wie 'rem' gelegentlich für 'réimm' (s. rem n-aga, Sergl. Concul. 30, 6), und 'dreim' hat O'Reilly in der Bedeutung „endeavour, attempt", während 'dremm' „Menge" hier nicht in den Zusammenhang passen würde. Von dem 'rem' des Textes hängt ab der Genetiv 'sempla'. Dieses Wort muss eine ähnliche Bedeutung wie 'báes' haben, beide Wörter stehen zusammen Ml. 44c, 12: in mactad i n-dentar cech semplae 7 cech báis', „der Kindheit, in welcher alle Art Unsinn und Thorheit gemacht wird" (Glosse zu: post aetatis primae crepundia). Ich möchte aber die Lesung 'reim sempla' vorziehen, da ähnliche Verbindungen öfter vorkommen, z. B. das oben erwähnte réim n-ága, ferner 'réim séolta', „sailing course, career", Tog. Troi[1] 1342. Darnach habe ich oben vermuthungsweise übersetzt.

[4] Mit 'comrar glangesu' weiss ich Nichts anzufangen.

[5] Da 'fossad' öfter als Adjectiv zu 'céim' oder 'tochim' vorkommt, so werden auch hier diese beiden Wörter zusammengehören, denn 'cem' steht wohl sicher für 'céim', wie vorher 'rem' für 'réim'. Das vorausgehende 'cuana' kann aber weder zu 'cúan' Hafen gehören, da dessen

O Condla Coel Corrbacc,
sein Sinn [steht] auf Befahren des Meeres,
es begehrt[1] mein wahres warmes Herz
sie zu heilen, die Söhne des Doel Dermait . . ."[2]

(213.) Darauf ging die Frau wieder in das Boot und winkt mit den Augen, und gab ihnen Kunde. „Siehe den weissen Wall dort," sagte sie, „dort ist Coirpre Cundail." „Der Bruder ihres Vaters," sagten sie.[3] Darauf sahen sie den weissen Wall, und trafen sie auf zwei Frauen, die dabei waren Binsen zu schneiden. Er spricht die Frauen an und fragt sie: „Was ist der Name des Landes, in das ich gekommen bin?" sagte er.[4] Es erhob sich die eine Frau und sprach zu ihnen das Folgende[5]:

Genetiv 'cúain' lautet (Tog. Troi[1] Index), noch zu O'Clery's 'cúana .i. buidhne', da dies hier keinen Sinn giebt. Ich vermuthe daher, dass O'Reilly's 'cuanna' „neat, fine, elegant" gemeint ist (vgl. 'o ré Adhaimh chuanna chain', „from time of Adam, virtuous, fair", Keating (ed. 1811) p. 162, Atkinson, On Irish Metric, p. 20): 'co cuanafosad' würde dann als Adverb mit dem Infinitiv 'cem' zu verbinden sein.

[1] Zu 'toccair' vgl. O'Reilly's 'tograim' „I desire", 'ro thógair Sgathán an chnumh do mharbhadh' Tor. Dhiarm. ed. O'Grady, p. 128.

[2] 'Dian-dermain' (des schnellen Vergessens?) ist wohl ein etymologisierendes Epitheton zu 'Dermait', vgl. dearmen .i. dermat O'Dav. p. 73 und p. 79.

[3] Im Ms. ist weder vor 'brathair' noch hinter 'ar siad' eine Interpunktion.

[4] Anstatt des von mir vermutheten 'ar se' könnte auch 'arsin (für iarsin') atracht', Darauf erhob sich, vermuthet werden.

[5] In diesem Gedichte will die Frau dem Cuchulinn Angst machen vor dem Lande, indem sie ausführt, wie es vertheidigt wird. Es werden unterschieden Könige im Innern des Landes und Fürsten am Gestade. Das sonst unbedeutende Gedicht scheint kunstvoll so angelegt zu sein, dass diese erst in zwei Versen nach einander gepriesen werden, dann in zwei Halbversen, zuletzt in zwei Viertelversen: der 1. Vers bezieht sich auf die Könige im Lande, der 2. Vers auf die Fürsten am Gestade, die erste Hälfte des 3. Verses auf die Könige im Lande, die zweite Hälfte auf die Fürsten am Gestade, das erste Viertel des 4. Verses auf die Könige im Lande, das zweite Viertel auf die Fürsten am Gestade. Die zweite Hälfte des 4. Verses scheint dann, wenn meine Auffassung richtig ist, eine Beleidigung Cuchulinn's zu enthalten, auf welche hin dieser,

„Das Land, in das du hierher gekommen:
mit einer Schaar zu ihren (?) Rossen auf der Ebene[1]
sind sieben Könige auf seinem Gebiet,
sieben Siege sind bei jedem von ihnen.[2]

Sieben Fürsten sind auf seinem Gestade,
und nicht ist es dies allein,
es sind da sieben Frauen eines jeden von ihnen,
ein König ist unter dem Fuss jeder Frau.

Sieben Truppe von Pferden, sieben Heere eines jeden,
sieben Siege bei ihnen auf seinem[3] Gebiet;
nach Recht der Schlachten — weisse Schaaren[4] —
sieben Schlachten vor ihnen auf dem Meere.[5]

Ausser der grossen Schlacht der Ebene[6]
sieben Schlachten eines jeden von ihnen,[7]
heraus kommt nicht, der ein Dieb ist, gehe nicht nach
der Erzählung,[8] besungen ist[9] das Land!"

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der auch schon durch die kriegerische Schilderung gereizt sein kann, die Frau tödtet.

[1] Vgl. Zeile 224.

[2] Sie pflegen stets zu siegen.

[3] Wie Zeile 220 auf 'tír' bezüglich.

[4] 'Formna gil' ist blosse Flickformel.

[5] Die Schlachten der sieben Fürsten am Gestade, während in der ersten Hälfte des Verses die Siege der Könige im Lande gemeint sind. Die irische Redensart ist, dass Schlachten „vor" Jemandem gebrochen werden, s. z. B. Hymn. 4, 4.

[6] Gemeint ist der Kampf mit den Königen im Lande, vgl. 'os blai' Zeile 219.

[7] Gemeint sind die Kämpfe mit den Fürsten am Gestade.

[8] Ich habe 'na len don sceol' als Sätzchen für sich genommen, 'lenim' wird mit 'di' construiert, das hier in der Weise der späteren Sprache durch 'do' ersetzt ist.

[9] In der alten Sprache müssten wir 'ro chét' als Praet. Pass. erwarten, 'ro canad' würde die in der modernen Sprache übliche Bildung sein.

(228.) Cuchulinn stürzte sich darauf auf sie und gab ihr mit seiner Faust einen Schlag an den Kopf, dass das Gehirn ihr zu den Ohren herausbrach. „Eine böse That, die du gethan hast!“ sagte die andere Frau, „aber es war von dir prophezeit, dass du hier Böses thun würdest. Wehe, dass ich es nicht war, die du anredetest!“ „Dich rede ich jetzt an,“ sagte Cuchulinn. „Was ist der Name dieser Personen, die dort sind?“ „Nicht schwer: Dian Sohn des Lugid, Leo Sohn des Iachtan, Eogan Findech (Weisspferd), Fiachna Fuath, Coirpre Cundail, Cond Sidi, Senach Salderc.[1]

„Sie suchen rothen Kampf[2]
sie brechen blutiges Schlagen[3]
mit Zwanzigen von Seitenwunden[4]
mit Heerden von Helden[5]
mit Mengen von Wettkämpfen.“[6]

(237.) Darauf gingen sie nach der Stadt, und Loeg nahm den Mantel der Frau auf seinen Rücken, bis sie nach dem Vor-

[1] Das sind wahrscheinlich die sieben Könige oder die sieben Fürsten, die in dem vorhergehenden Gedichte erwähnt werden. Genaue Uebereinstimmung der eingelegten Gedichte mit der Prosaerzählung darf man übrigens nicht immer erwarten, wie man auch an dem Gedichte Zeile 278 fg. beobachten kann.

[2] Vgl. 'saigthech do c[h]ath' Sergl. Concul. 18 (Ir. T. p. 211).

[3] Ich habe 'ruinit' als 3. Pl. Praes. von 'róenaim' genommen, vgl. 'cluin' Zeile 282, Gen. von 'clóen'. Dann vermuthe ich, dass es 'flandruba' heissen muss, denn O'Clery's 'drubh .i. carbad (Wagen)' passt hier nicht. Die Wörter 'fland' (roth, Blut) und 'ruba' (Verwundten, Tödten) sind in meinem Wtb. belegt, vgl. O'Clery's 'rubha .i. guin'. Hy. 4, 4 hat 'ro roena' das Object 'catha' (richtiger 'cathu').

[4] Zu 'fiche' in der Bedeutung einer grossen Zahl vgl. 'fichtib glond' und 'fichtib drong' in meinem Wtb. Zu 'toebtholl' vgl. di ráiniud 7 d'imrubad a chéile, comtar tretholla táib trenfer din tres sain', sich einander zu besiegen und zu schlagen, so dass die Seiten starker Männer durchbohrt wurden in Folge dieser Schlacht, Tog. Troi[1] 1714. Vgl. auch 'créchtach a thóeb' Sergl. Concul. 18, FB. 24.

[5] Vgl. 'almaib tor' in meinem Wtb.

[6] Vgl. 'lín comram' FB. 89.

platz[1] kamen. Die Frau geht von ihnen in die Burg und verkündet dort, was ihnen angethan worden ist. „Nicht schlimm das,“ sagte Cairpre Cundail, „das ist, was sie den Leuten eines Narren anthun würden.“ Er stürmt hinaus. Cuchulinn greift ihn an und sie waren im Kampf vom Morgen bis zum Ende des Tages, und keiner von ihnen gab, was ein Vortheil über den andern ist.[2] Ihre Schwerter siegten wechselseitig und ihre Schilde zerbrachen wechselseitig.[3] „Das ist wahr,“[4] sagte Cuchulinn. Damit nimmt Cuchulinn den Gae bolge. „Gnade, o Cuchulinn!“ sagte Cairbre Cundail, und wirft seine Waffen von sich und nimmt ihn zwischen seine zwei Hände und trägt ihn in die Burg und macht ihm ein Bad, und die Tochter des Königs schläft diese Nacht bei ihm. Er fragte ihn darauf: „Was hat die Söhne des Doel Dermait aus ihrem Lande getrieben?“ Cairbre erzählt ihm Alles von Anfang bis

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[1] Vgl. ‘issind aurlaind in dúine’, „in the lawn of the dun“, Táin Bó Fraich, ed. Crowe, p. 138.

[2] Der Sinn dieser wörtlichen Uebersetzung ist, dass keiner einen Vortheil über den andern erlangte. Das hier gebrauchte ‘furail’ ist das altir. ‘foróil’, ‘furóil’ abundantia. Vgl. ‘furail .i. imurcra (Ueberfluss, Ueberschuss, s. ‘immforcraid’ und ‘forcraid’ in meinem Wtb.)’ O’Dav. p. 94. Die daselbst citierte Stelle findet sich im Betha Phatraic, Three Middle-Irish Hom. ed. Stokes p. 32: ‘7 ni biad furail nách cóicid forru céin no betís do réir Patraic’, „and that no province would prevail against them so long as they should obey Patrick“. O’Reilly hat ‘urail’ „over much“, s. auch ‘erail’ in meinem Wtb., als ob es eine Zusammensetzung mit der Präposition ‘ar’ wäre. Die Präpositionen ‘for’ und ‘ar’ werden in der spätern Sprache nicht mehr streng geschieden, und so ist ‘foróil’, ‘furail’ in ‘urail’, ‘erail’ äusserlich mit ‘eráil’ ‘iráil’, ‘uráil’ Auftragen, Befehlen, zusammen gefallen.

[3] Ich habe in obiger Stelle nicht das Compositum ‘immchlóud’ invertere (s. Zeile 289) angenommen, sondern das einfache ‘cloud’ besiegen mit dem reciproken ‘imma’ in der unpersönlichen Construction, über welche ich Wtb. S. 515, Col. 1 gehandelt habe. Das Subject steht dabei im Dativ. Dieselbe Construction dann in dem Gedicht, Zeile 286. Vgl. ‘ri tulguba na sciath ic scoltud 7 ri glondbeimnig na claideb icá clód’ Tog. Troi[1] 662.

[4] Es fällt ihm ein, wie man aus dem Folgenden sieht, dass er den Gae bolge nehmen muss. Ueber diese Waffe s. Zeile 259.

zum Ende der Geschichte. (250.) Am andern Morgen wird darauf dem Cairbre Cundail von Eocho Glas Kampf angesagt. Sie gehen nach dem Thale dem starken Manne entgegen. „Jemand in das Thal [gekommen],“ sagte er, „ihr elenden Fianns?“[1] „Es ist Jemand da,“[2] sagte Cuchulinn. „Das ist keine angenehme Stimme,“ sagte er, „die Stimme des Verzerrten[3] aus Irland!“ Sie greifen sich gegenseitig in dem Thale an. Cuchulinn springt, dass er auf dem Rande des Schildes war. Jener bliess [ihn] von sich mit seinem Athem, so dass er im Meer war. Cuchulinn springt wieder, dass er auf der Wölbung[4] des Schildes war. Jener bliess [ihn] wieder in das Meer. Er springt, dass er auf seinem Leibe war. Jener bliess [ihn] darauf, dass er ins Meer fiel. „Wehe!“ sagte Cuchulinn. Dabei warf er den Gae bulgae in die Höhe, so dass er jenem von oben auf den Panzerhelm auf dem Kopfe fiel, und durch ihn hindurch in die Erde fuhr. Er drehte sich darauf um sich herum und stürzte nieder. (262.) Cuchulinn kam und zieht ihm den Panzer über den Kopf und haut ihn mit dem Schwert.[5] Von Osten und von Westen springen die Side in das Thal, denen er Schimpf angethan hatte, so dass sie sich in jenes Blut badeten. Darauf waren alle heil von dem Schimpfe. Die Söhne des Doel Dermait gehen dann nach ihrem Lande. Cuchulinn geht mit Cairpre nach dessen Stadt. Er schläft dort die Nacht und ging am Morgen fort und nahm grosse wunderbare Geschenke

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[1] Zeile 66 ist der mit ‘Nech’ anhebende Satz ein Ausruf, hier ist er wohl eine kurze Frage. Die Form ‘fiandu’ ist mir auffällig, da sie weder von ‘fian’ m., noch von ‘fiann’ f. abgeleitet werden kann.

[2] ‘Atathar’ ist die 3. Sg. Pass. von ‘atá’, s. Stokes, Corm. Gl. Transl. p. 112 not. c.

[3] Die Verzerrungen, die über Cuchulinn kamen, wenn er in Wuth gerieth, werden LU. Facs. p. 79b, 22 fg. (T. Bó Cúalnge) geschildert.

[4] Eigentlich bedeutet ‘lann’ soviel als „lamina“, s. mein Wtb. Vgl. Conid and atá otharlige a chind 7 a láime dói, 7 lán lainne a scéith di úir’, „there is the Sickbed (das Grab?) of his head and his right hand, and the full of the cover of his shield of mould“, Rev. Celt. III p. 182 (Cuchulainn’s Death).

[5] Dieselbe Redensart Zeile 133.

von Cairbre mit. Er geht darauf nach der Insel, auf der Condla war und seine Frau, und erzählt ihnen seine Geschichten. Darauf geht er fort nordwärts, bis er die Insel erreichte, auf der Riangabar war, und schläft dort bei dessen Frau und erzählt dabei seine Geschichten. Und am Morgen geht er fort, bis er das Land der Ulter erreichte. Er geht nach Emain Macha. Sein Theil Bier und Essen war für ihn geblieben. Er erzählt ihnen darauf seine Geschichten und seine Fahrten, dem Conchobar und den Helden der Männer von Ulster im Croebruad. (274.) Darauf begab er sich nach Rath Cruachan zu Ailill und zu Medb und Fergus, und erzählt ihnen seine Geschichten. Darauf wird Eocho Rond zu ihm gerufen, und er sang ein Lied:

„Finnchoem die Tochter des Eocho Rond,
sie ist es, die mir Irrfahrt[1] auferlegte:
nach dem Kampfe mit Eochaid Glass
— ich bin reuig — die Hochzeit!

Neun . . . .,[2] neun Schmiede
ohne Schuld, nur die Schuld sie zu treffen,
neun Kaufleute[3] — traurige Unstetigkeit —
ich tödtete sie im Zorn!

Ich erreichte den Hafen[4] von Doel's Land,
ich erreichte den Sitz des bösen Cairpre,
bei meinem Zusammenstoss[5] — eine sehr grüne,[6] starke Woge —
setzte ich[7] schön mein scharfes Schwert.

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[1] Zu 'fordul' vgl. 'fordal .i. do éol .i. seachrán (Umherirren)' O'Cl.

[2] Oben Zeile 115 heisst es allgemein 'aes cerd', 'gruadaire' ist vielleicht O'Reilly's 'grúdaire' „a brewer".

[3] Gemeint sind die Leute des Königs von Alba, s. Zeile 128 fg.

[4] Vgl. 'airer .i. cuan (Hafen)' O'Cl., und Tog Troi[1] Index.

[5] Zu ergänzen „mit Cairpre".

[6] In 'tre-glas' scheint das 'tre-' nur den Sinn unseres „sehr" zu haben. Dasselbe Wort LL. 96[a], 11 'co n-derna tromchiaich treglaiss de innélaib 7 i n-aéraib'. Die Uebersetzung der ganzen Zeile ist unsicher.

[7] Zu 'formlus' vgl. 'fuirmeal .i. cur' O'Cl., wenn hier nicht ein Fehler für 'fuirmead' vorliegt. Auch ehe ich die Glosse bemerkte, hatte ich an 'formius' (s. 'fuirmim' in meinem Wtb.) für 'formlus' gedacht.

Zusammenstoss zu tödtlichem[1] Streit
von Cairbre[2] über dem länderreichen[3] Meer:
wechselseitig siegten unsere Schwerter,
wechselseitig barsten unsere Schilde.

Zusammenkommen mit Cairpre dem Ehrbaren,
. . . . . .[4]
es war Frieden, es war Schlaf — ein Stück,[5] das nicht gross war —,
bis wir zu Eochaid Glass kamen.[6]

Mein rothes Schwert, das hundert schlug,[7]
hat mich verwandelt, obwohl es eine Thorheit[8] war:
zu Glanz kam mein Körper,
der mich in Betrübniss umhergetragen hatte.

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[1] Vgl. 'gleo fuleach fercach nithach neimnech', „a bloody, angry, deadly, venomous fight", Tog. Troi[1] 2224.

[2] Zu ergänzen „mit mir". Der Genetiv 'Cairbri' hängt ab von comrocc', vgl. 'comrac oenfir' und 'comrac fri óenfer' in meinem Wtb. unter 'comrac'.

[3] Vielleicht befremdet das Epitheton 'iathach', das doch hier nur von 'iath .i. fearann' (O'Cl., vgl. Amr. Chol. Ch. ed. Stokes, Goid.[2] p. 159, = LU. 7b, 35 und 38) herkommen kann. LL. 12b, 3 v. u. steht 'iascach muir', fischreich das Meer, aber 'iathach' ist an unserer Stelle des Reimes wegen gewählt.

[4] Die Form 'lumain' ist durch den Reim mit 'Cundail' gesichert. In Betracht könnten kommen die Wörter 'lomain .i. sgiath (Schild)', und 'lomain .i. brat (Mantel)' bei O'Clery. Zu ersterem vgl. 'Lumman ainm do cach scíath, .i. leoman, ar ni bíd scíath cen deilb leomain and' LL. 193b, 1. Zu letzterem vgl. 'Lommand .i. lomm fand' Corm. p. 27.

[5] Dss Wort 'slicht' kommt oft in Versformeln vor, s. den Index zum Salt. na Rann, und die S. 188, Anm. 1, citierte Stelle.

[6] Vgl. Zeile 245 fg.

[7] Vgl. 'Laimt[h]ech a des tindben cet', Kühn seine Hand, die hundert schlägt, Sergl. Concul. 31, 1.

[8] O'Clery's 'béd .i. gniomh' ist dahin zu ergänzen, dass 'bét' immer eine unverständige oder unrechte That bezeichnet. Die obige Versformel 'ciar bo bét' passt insofern, als Cuchulinn seinem Thun in diesem Gedicht keineswegs erfreut gegenübersteht.

Obwohl ich dir mittheilen werde, was ich sicher weiss,[1]
nach dem Gespräch mit den Söhnen des Doel Dermait,
nachdem ich den bösen Cairpre geschont,
war ich selbst [doch] reuig in Bezug auf Findchaem.“[2]

Darauf nun schlossen er und Eocho Rond Frieden, und Findchoem bleibt bei Cuchulinn. Er ging dann mit grossem Triumph nach Emain Macha. Davon hat diese Geschichte [den Namen] „Fest des Bicriu“. Ein anderer Name für sie ist auch „Die Verbannung der Söhne des Doel Dermait“.

Ende.

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[1] Wörtlich: was bei mir gewiss ist. Der durch ‘as’ eingeleitete Relativsatz geht hier voraus, was in einem solchen künstlichen Gedichte möglich ist.

[2] Durch diese letzte Strophe sucht Cuchulinn den Eocho zu gewinnen: er kann die Bedingung erfüllen, unter der er wieder Ruhe finden soll (vgl. Zeile 105), und gesteht dem Eocho zu, dass er die Entführung der Findchoem bereut, wie schon in der 1. Strophe. In der Prosaerzählung steht Nichts von einem Gespräch Cuchulinn's mit den Söhnen des Doel Dermait, sondern erfährt Cuchulinn die ganze Geschichte von Cairpre, s. Zeile 249.

Anhang.

1. Der von Conchobar eingeführte Brauch der Bewirthung wird auch im Buch von Leinster erwähnt, woselbst sich Facs. p. 106 ein Abschnitt über Conchobar, seine Geburt, seine Herrlichkeit und seine Helden findet (beginnt: 'Ro po ḟer amra airegda inti Conchobar mac Nessa', Ness war der Name seiner Mutter, s. die Sage Coimpert Conchobuir, ed. K. Meyer, Rev. Celt VI No. 2). Daselbst heisst es p. 106[b], 12 fg.: 'Cech fer do Ul*taib* dob*er*ed aidchi n-oegidechta, fess dó lia mnái *side* inn aidchi sin. Cóiciur ar trib fichtib ar ccc ina thegluch Conch*obuir* .i. allín laa bís issin blia*dain* issé lín fer no bíd hi tegluch Conch*obuir*. Commaid im*morro* no bíd et*urru*, .i. fer ce*ch* n-aidchi dia m-biathad. Is and im*morro* ticed in fer toesech in biatta inn aidchi sin hi cind bl*iadna* doridisi. Nir bo bec im*morro* in biathad .i. mucc 7 ag 7 dabach do cach ḟir. No bítis fir istaig im*morro* nach ferad sain .i. Fer*gus* m*ac* Roig am*al* adfiadar. Masu ḟír ba huáis a méit .i. in t-ṡechta Ferg*usa*, ni bu comthig la nech n-aile, .i. Secht *tra*iged et*er* a ó 7 a beolo et *secht* n-artim et*er* a da ṡúil et *secht* n-ar*tim* na sróin et *secht* n-ar*tim* inna bélaib. Lán coid méich fliuchad a chind co a ḟolc*ud*. Secht n-ar*tim* na luirg. Bolg meich ina thistu. Secht mna dia ergaire mani thairs*ed* Flidais. Secht mucca 7 *secht* ṅ-dabcha 7 *secht* n-aige do chathim dó, 7 nert DCC and. Ba hecen do-sum di*no* sechtmain do biathad in teglaich sech cach. Conch*obar* im*morro* fessin no gaibed in samuin dóib fodagin *ter*chomraic in t-ṡluaíg moír. Ba hecen in t-sochaide mór do airichill, fobith ce*ch* fer do Ul*taib* na tairchebad aidchi samna dochum n-Emna no gatta ciall de 7 focherte a ḟert 7 a lecht 7 a lie arnabarach. Airichill mór di*no* f*or* Conch*obur*, no noisigthe leis na tri læ ria samain, 7 na tri laa iar samain fri tomailt i tig Conch*obuir*'. — Jeder Mann der Ulter, der die Nacht der Bewirthung gab, bei dessen Frau schlief er (Conchobar) diese Nacht. Dreihundert fünf und sechzig Mann in Conchobar's Haushalt, d. i. die Zahl der Tage, die im Jahre ist, sie ist die Zahl der Männer, die in Conchobar's Haushalt war. Eine Genossenschaft aber bestand zwischen ihnen, nämlich dass jede Nacht einer sie (die andern) speiste. Dabei kam aber der Mann, der den Anfang der Speisung machte, dieselbe Nacht nach Verlauf eines Jahres wieder daran. Die Speisung war aber nicht gering, nämlich ein Schwein, ein Ochse und ein Fass für jeden Mann. Es waren aber Männer im Hause, [denen] das nicht gegeben wurde (?), nämlich Fergus mac Roig, wie berichtet wird. Wenn es wahr ist, so war dessen Grösse ausserordentlich,

d. i. die Siebenzahl des Fergus, er war nicht gleichdick mit irgend einem Andern, nämlich: Sieben Fuss zwischen seinem Ohr und seinem Munde, und sieben Fäuste zwischen seinen zwei Augen, und sieben Fäuste seine Nase (wörtlich: in seiner Nase), und sieben Fäuste sein Mund. Ein Gefäss (von der Grösse) eines Scheffels voll das Benetzen seines Kopfes ihn zu waschen (?). Sieben Fäuste . . . Ein Scheffelsack . . . Sieben Frauen ihn zu hüten, wenn Flidais nicht kam. Sieben Schweine und sieben Fässer und sieben Ochsen als seine Speise, und die Kraft von 700 darin. Er musste daher den Haushalt eine Woche extra speisen. Was aber Conchobar selbst anlangt, so übernahm er das Samuinfest für sie wegen des Zusammenströmens der grossen Menge. Es war nothwendig für eine grosse Menge vorzusorgen, denn jeder Mann von Ulster, der die Nacht des Samuin nicht nach Emain kam, der verlor die Besinnung, und am Morgen darauf wurde seine Grube und sein Grab und sein Stein gesetzt. Grosse Vorbereitung [lag] daher dem Conchobar ob, die er gewohnt war die drei Tage vor dem Samuin, und die drei Tage nach dem Samuin [waren] zum Genuss in dem Hause Conchobar's.“

6. Genauer übersetzt ist ‘adai na fleidi’ das zum Feste Gehörige.

24. Im Ms. ‘cen noin’ mit untergesetztem ‘din’, dann ‘7 Ulach impe’: das 7 ist zu streichen, oder es ist dahinter ein Wort ausgefallen. Ich habe für meine Uebersetzung nur O'Clery's Glosse ‘naindean na naoindean .i. gaisgeadh’. Stokes sieht diese Glosse mit Misstrauen an, und erblickt an unserer Stelle eine Anspielung auf die Sage ‘Noinden Ulad’, in welcher ‘noinden’ der Name einer in Folge eines Fluches eintretenden neuntägigen Schwäche ist.

30. Genauer als die angeführten Stellen entspricht LL. 64ᵃ, 13 (worauf mich K. Meyer aufmerksam macht): ‘Atragatar inn oenḟecht uli Ulaid ollbladacha, ciar bo oebela oslaicthi dorus na cathrach dochuaid cách na irchomair dar sond abdai*ne* (?) in dunaid immach’, Alle hochberühmten Ulter erheben sich auf einmal: obwohl das Thor des Gehöftes sperrangelweit offen war, ging doch jeder gerade gegenüber über die Mauer . . . der Befestigung hinaus.

31. Ueber die hier folgenden geographischen Angaben ins Reine zu kommen, gelingt mir nur theilweise. Wir haben es hier mit einer weitausgreifenden Tour zu thun, wie solche in den irischen Sagen öfter vorkommen. Die Flüsse Dub und Drobais werden mehrfach erwähnt, da sie in den alten Grenzbestimmungen der Provinz Ulster eine Rolle spielten. So LL. 262ᵇ, 34 (Mesca Ulad), wo der Wohlstand der Provinz Ulster unter Conchobar beschrieben wird: conna rabi aithles fás falam otá Rind Semni 7 Latharnai co Cnocc Uachtair Ḟorcha, 7 co Duib 7 co Drobais’ (so dass kein Hof öde und leer war von Rind Semne und Latharna bis Cnocc Uachtair Ḟorcha, und bis Dub und bis Drobais). Latharna ist das heutige Larne an der Nordküste in Antrim, und Rinn

Seimne finde ich auf der Karte, welche den Notes on Irish Architecture des Earl of Dunraven beigegeben ist, neben der Halbinsel Inis Magee, welche den Larne Lough (Black's Picturesque Tourist of Ireland, 16th ed., p. 394) bildet. Semhne oder Magh Semhne wird auch im Leabhar na g-Ceart (ed. O'Donovan, s. den Index) als Gebiet von Ulster, in Dal Araidhe, bezeichnet. Ueber Cnocc Uachtair Ḟorcha habe ich Nichts gefunden. Der Dub, jetzt Duff, ist ein kleiner Fluss auf der Westseite Irlands, auf der Grenze zwischen Sligo und Leitrim. Nördlich vom Dub fliesst der Drobais, jetzt Drowes oder Drowis, der von Loch Melvin herkommt, vgl. Todd, Cog. Gaedh. re Gall. p. CLVII. In ähnlicher Weise wird Conchobar's Provinz bestimmt Cath Muighe Rath, ed. O'Donovan, p. 220: 'O Indber cháid caem Colptha co Drobaís, co Dubrothair'. Indber Colptha ist die Mündung des Flusses Boind, jetzt Boyne, auf der Ostseite; Dubrothair betrachtet O'Donovan als identisch mit Dub. Aehnlich bei Keating (ed. [Halliday], Dublin 1811), p. 132: 'Coigeadh Uladh ó Dhrobhaois go hInnbhear Colpa'. — Die Zusammenstellung der Flüsse Dub und Drobais spricht dafür, dass auch an unserer Stelle dieselben gemeint sind. Cuchulinn tritt hier auf das Gebiet von Connacht über, denn der Fluss Drobais wird bei Keating zur Grenzbestimmung verwendet, a. a. O. p. 130: 'Coigheadh Chonnacht o Luimneach go Drobhaois'. Nur ist es sonderbar, dass sich Cuchulinn vom Craebruad in Emain aus so weit nach dem Westen hinüber begiebt, um auf das Gebiet von Connacht, das hier mit dem alten Namen Olnecmacht bezeichnet ist, zu kommen, aber vielleicht war dies ein üblicher Weg. Cuchulinn geht bis zum Dublind im Lande der Ciarraige. Die Ciarraige darf man für unsere Sage nicht da suchen, wo jetzt die Landschaft dieses Namens ist, im Südwesten von Irland, in Munster. Nach O'Donovan, Leabhar na g-Ceart p. 100, waren die Ciarraige zur Zeit des achten christlichen Königs von Connacht, Namens Aed, Sohn des Eochaid Tirmcharna, nach Connacht gekommen, wo sie Theile der Landschaften Mayo und Roscommon bewohnten. Dieses Gebiet der Ciarraige ist in unserer Sage gemeint. Aber den Fluss oder das Wasser Dublinn in diesem Gebiete mit seiner Furt Ath Ferthain weiss ich nicht zu bestimmen, es muss ein Fluss sein, der in der Hauptsache von Osten nach Westen fliesst. Ebenso ist mir Corra for Achud nicht bekannt. Eine weitere Bestimmung liegt darin, dass Cuchulinn in das Gebiet der Ui Mane kommt: dasselbe lag zum Theil in Roscommon, zum Theil in Galway. Vgl. O'Donovan, Leabh. na g-Ceart, p. 106; O'Curry, Mann. and Cust. II p. 336 u. ö. Von Ath Ferthain, nördlich von Corra for Achud, wendet sich Cuchulinn nordwärts nach Fidmanach, und gelangt von da über Ath Moga nach Mag Ái, das ist die grosse Ebene von Connacht, jetzt Machaire Chonnacht, in der Rath Cruachan gelegen war.

33. Das 'ar' vor 'suidhiu' ist unter der Linie nachgetragen.

36. Cuchulinn hat zwar seinen Wagenlenker bei sich, aber sie scheinen nicht zu Wagen zu sein, wie sonst in der Sage, und wie alte keltische Sitte war, vgl. Diod. Sic. V 29: *Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται συνωρίσιν, ἔχοντος τοῦ ἅρματος ἡνίοχον καὶ παραβάτην.* Auch Eocho Rond ist nicht zu Wagen, sondern reitet.

38. An Stelle von 'buaid cach cluchi in cach cluchenmaig', Tog. Tr.[1] 1020, findet sich in der in diesem Buche veröffentlichten Version von H. 2. 17 'buaidh 7 choscur cecha cluichthi i n-óenach na Greci', s. oben S. 17, Z. 477. Auch dies scheint mir dagegen zu sprechen, dass in 'cluchenmag' das Compositum mit 'mag' enthalten ist, abgesehen von der sonderbaren Form 'cluchen'. Mir ist jetzt wahrscheinlich, dass 'cluchemnach' als die Versammlung der cluchem, Pl. Nom. cluchemain, zu fassen ist. Das Compositum 'cluche-mag' liegt vor FB. 91 u. LU. 122ª, 12.

47. Der Vorgang ist aus kurzen Andeutungen zu errathen. Findchoem ruft zum zweiten Mal 'Anmain inn anmain'. Wahrscheinlich richtet sie den Ruf dies Mal an Cuchulinn, der sich angeschickt haben mag, die Männer anzugreifen. Auf diesen Ruf hin hält Cuchulinn ein ('arsisedar'), und anstatt sie zu tödten nimmt er die Männer in seinen Schutz, d. h. thut er ihnen Nichts zu Leide. In ähnlicher Weise ist 'angim' gebraucht LU. 20ª, 36 (Mesca Ulad): 'Orgit Ulaid iarsin a n-dún n-uli 7 aingit Ailill 7 a secht maccu, ar nad bátár hi cath friu', die Ulter verwüsten darauf die ganze Stadt, und sie schützen (= schonen) Ailill und seine sieben Söhne, denn sie waren nicht in Kampf mit ihnen.

48. Dies ist eines der Kunststücke Cuchulinn's (s. mein Wtb. unter 'cless'), dass FB. 87 deutlicher bezeichnet ist: 'Focheird Cuculainn cor n-íach n-eirred de', Cuchulinn schnellte sich den Lachssprung eines Helden.

58. Zu den in diesem Abschnitt uns entgegentretenden Sitten (Kopfabschneiden, Päan u. s. w.) stimmt zum Theil, was Diodor V 29 berichtet: *Τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες περιάπτουσι τοῖς αὐχέσι τῶν ἵππων· τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ᾑμαγμένα, λαφυραγωγοῦσιν ἐπιπαιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον, καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προςηλοῦσιν ὥςπερ ἐν κυνηγίαις τισὶ κεχειρωμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσι σεμνυνόμενοι διότι τῆςδε τῆς κεφαλῆς τῶν προγόνων τις ἢ πατὴρ ἢ καὶ αὐτὸς πολλὰ χρήματα διδόμενα οὐκ ἔλαβε.* Im 'Scél mucci Mic Dáthó', Cap. 16, hat Conall den Kopf eines Feindes bei sich. Noch barbarischer ist die in der Sage 'Aided Chonchobair' erwähnte Sitte, das Gehirn der getödteten Feinde mit Kalk ('ael') zu mischen und daraus Schleuderkugeln zu machen, O'Curry, Ms. Mat. p. 637 fg.

63. 'Mod-genair' ist nach Stokes schlechte Schreibweise für 'madgenair', s. 'mad' in meinem Wtb.

64. Das 'as' von 'asa timchell' ist blass darüber geschrieben.

82. Das letzte i nach K. Meyer erst von späterer Hand hinter die Abkürzung .ɪ. gesetzt.

91. Der Mantel ('brat') der Iren entspricht offenbar dem *σάγος* (lat. sagum und sagus) der gallischen Tracht. Vgl. Diod. Sic. V 30: *Ἐσθῆσι δὲ χρῶνται καταπληκτικαῖς, χιτῶσι μὲν βαπτοῖς χρώμασι παντοδαποῖς διηνθισμένοις καὶ ἀναξυρίσιν, ἃς ἐκεῖνοι βράκας προσαγορεύουσιν· ἐπιπορποῦνται δὲ σάγους ῥαβδωτοὺς ἐν μὲν τοῖς χειμῶσι δασεῖς, κατὰ δὲ τὸ θέρος ψιλούς, πλινθίοις πολυανθέσι καὶ πυκνοῖς διειλημμένους.* Diese Beschreibung des *σάγος* erinnert an die Plaids der Hochschotten. Strabo IV Cap. 4 beschreibt die keltische Tracht ähnlich: *Σαγηφοροῦσι δὲ καὶ κομοτροφοῦσι, καὶ ἀναξυρίσι χρῶνται περιτεταμέναις· ἀντὶ δὲ χιτώνων, σχιστοὺς χειριδωτοὺς φέρουσι μέχρι αἰδοίων καὶ γλουτῶν. ἡ δ' ἐρέα, τραχεῖα μὲν ἀκρόμαλλος δέ· ἀφ' ἧς τοὺς δασεῖς σάγους ἐξυφαίνουσιν, οὓς λαίνας καλοῦσιν.* Das hier als gleichbedeutend mit *σάγος* gebrauchte Wort *λαῖνα*, lat. laena, ist das ir. 'lenn', das im Irischen mit 'brat' wechselnd gebraucht wird (s. mein Wtb. s. v.) und nicht mit 'léne' zusammengestellt werden darf. Das Wb. 30[d] als Glosse zu lacerna auftretende altir. 'sái' habe ich noch nie in einem irischen Sagentexte wiedergefunden: wenn es dem in sagum und *σάγος* enthaltenen gallischen Worte entspricht, kann es kein echtirisches Wort sein (s. Zeuss, Gr. Celt.[2] p. 63), wird es vielmehr aus der spätlateinischen Form saia entstanden sein, vgl. Diefenbach, Origines S. 414, Diez Wtb. I[3] S. 363, wo man sieht, dass dieses Wort auch in alle romanischen Sprachen, in das Germanische und in das Cymrische eingedrungen ist. — Der 'brat' wird an unserer Stelle 'cethardiabail' genannt, dies entspricht dem quadratum oder quadruplex bei Isid. Hisp. Orig. XIX 24 (ed. Lindem.): Sagum autem Gallicum nomen est; dictum autem sagum quadrum, eo quod apud eos primum quadratum vel quadruplex esset.

92. Es sei noch auf die von O'Curry, Mann. and Cust. III p. 158 citierte Stelle aufmerksam gemacht: „Sceith co fethluib connduaiae 7 co n-imlib findruini roailtnigib (g für d) for a muinib', Schilde mit erhabenen Emblemen und mit sehr scharfen Rändern von weisser Bronce auf ihren Rücken. Vgl. LU. 79[b], 10. Ueber die Embleme auf den Schilden der Gallier s. Diod. Sic. V 30: *Ὅπλοις δὲ χρῶνται θυρεοῖς μὲν ἀνδρομήκεσι, πεποικιλμένοις ἰδιοτρόπως· τινὲς δὲ καὶ ζῴων χαλκῶν ἐξοχὰς ἔχουσιν, οὐ μόνον πρὸς κόσμον, ἀλλὰ καὶ πρὸς ἀσφάλειαν εὖ δεδημιουργημένας.*

96. In Bezug auf das Geschlecht von 'gabar' theilt mir S. H. O'Grady einen Vers mit, aus dem hervorgeht, dass es Femininum ist, auch wenn es generell das Pferd bedeutet:

Is í an ghabhar gidh é an t-each,
is í an chaora madh meidhleach,
is í an chorr madh ciobhradh cionn,
is é an meannán madh boinionn.

Gabar' ist „sie", obwohl 'each' „er" ist; 'caora' (Schaf) ist „sie", wenn es [auch] blökend ist; 'corr' (Kranich) ist „sie", wenn [auch] der Kopf einen Kamm hat; 'meannán' (kid) ist „er", wenn es [auch] weiblich ist.

145. Das Ms. hat cononochtachaib.

147. Im Leabhar Breac, p. 187[b] des Facs., findet sich die Beschreibung eines 'fidchell' genannten Spieles, aus der man freilich über die Art und Weise des Spielens nicht klug wird. Ich theile das Stück in Text und Uebersetzung mit.

Don t-samain beos.

Feria omnium sanctorum. Is e *fath* ara n-abar feria omnium sanctorum frisin samain. Panteón .i. domus omnium hídgulorum (sic!) fuit in Romai. Co tarla Bonifatius comorba Petair in araile ló fair co n-ep*ert* frisin imp*eir* co m-ba pudar tegdais do hidlaib do beith isin Roim iar *for*bairt na cr*ist*aide*achta*. Co ro coisec*ra*d iar*u*m la toil an imp*ire* (?) in Panteón ut do Muire 7 do uli noemu in domain *connói* n-*gra*daib nime. *Co n-*aire sin atb*era*ir feria omnium sanctorum fria, ar ro coisecrad omnibus sanctis in tegdais boi oc na hídlaib remi.

Fáth aile beos and .i. cluiche no gnáthaigtis gille na Romanach ce*cha* bl*iadna* isin ló sin .i. fidchell co n-ḋelb* challige isindala cind 7 delb ingine óige isin chind aile. Colléced in chaillech uathi d*ra*icc d'indsaigid na hingine tria thogairm ṅ-demna doib-sium, 7 *con* léced an ingen uan uathi don leth aile f*or* amus na d*ra*icce *conus* f*or*tamlaiged in t-uan f*or*sin d*ra*icc. Doléced in chaill*ech* iar*u*m leoman do ṡaigid na hingine 7 nos léced an ingen rethe f*or* amus in leomain 7 uincebat aries leonem. Co ṫarla* in Bonifatius c*et*na ċusin* cluiche *con-*ep*ert* friu co m-ba hecoir dóib in ḟuirseor*acht* 7 cor iarfaid (*lies* — faig) dib, canas a ḟuarat*ar** a cluiche. Atb*ert*sat na gille: „Sibill .i. banḟáid togaide bói sund o chéin mair" ol iat, „isí ro ḟácaib occaind in cluiche si tria rath ḟáitsine oc tairchetul Cr*ist* 7 diabuil". „Deo gratias" ol e-sium. „Tanic chena inti ro t*er*chanad ann" ol se „7 ro f*or*tamlaiged f*or* diabul. B*er*idsiu bend*acht*u" ol se „7 na denaid hé ní b*us* mó." Tairmiscth*er* andsin in cluiche si dognítis homnes pueri Romanorum isin samain ce*cha* bl*iadna*.

Mehr vom Samuin.

Feria omnium Sanctorum. Dies ist der Grund, weshalb das Samain (der 1. Nov.) „Feria omnium Sanctorum" genannt wird. Das Pantheon, d. i. ein Haus aller Götter, das in Rom war. Eines Tages kam Bonifacius, der Nachfolger Petri, zufällig darauf und sagte da zum Kaiser, es sei eine Schande, dass das Haus den Göttern gehöre in Rom nach

* In den mit dem Sternchen versehenen Wörtern ist die Eklipse durch einen Punkt über dem Consonanten bezeichnet, ebenso 'ċusin' für 'gusin'.

dem Wachsen des Christenthums. Darauf wurde durch den Willen des Kaisers das Pantheon der Maria und allen Heiligen der Welt mit den neun Rangstufen des Himmels geweiht. Deshalb heisst es (Samuin) „Feria omnium Sanctorum“, denn das Haus wurde allen Heiligen geweiht, das vorher allen Göttern gehört hatte.

Noch ein anderer Grund hierbei, nämlich ein Spiel, das die Knaben der Römer jedes Jahr an diesem Tage gewohnt waren, nämlich ein Brettspiel mit der Figur einer Hexe an dem einen Ende und der Figur einer Jungfrau an dem andern Ende. Die Hexe liess einen Drachen von sich auf die Jungfrau los, indem sie dabei Dämonen anriefen, und die Jungfrau liess von der anderen Seite ein Lamm gegen den Drachen los, so dass das Lamm den Drachen überwältigte. Die Hexe liess darauf einen Löwen auf die Jungfrau los, und die Jungfrau liess gegen den Löwen einen Widder los, und der Widder besiegte den Löwen. Der nämliche Bonifacius kam zufällig zu dem Spiele, und sagte da zu ihnen, dass dieses Possenspiel unpassend für sie sei, und er fragte sie, wo sie ihr Spiel gefunden hätten. Die Knaben sagten: „Die Sibylle, d. i. eine ausgezeichnete Prophetin, die hier vor langer Zeit war,“ sagten sie, „die hat uns dieses Spiel hinterlassen durch die Gnade einer Prophetie, indem sie Christus und den Teufel prophezeite.“ „Deo gratias,“ sagte jener, „der da prophezeit wurde, ist schon gekommen, und der Teufel ist überwältigt. Gebt (euren) Segen,“ sagte er, „und macht es (das Spiel) nicht mehr.“ Da wird dieses Spiel verboten, das alle Knaben der Römer am Samain jedes Jahr zu spielen pflegten.

282. Hier reimt ‘Dúil’ mit ‘Clúin’, und daraus geht hervor, dass es der Gen. von ‘Dóel’ ist.

Als erst später unter der Linie zugefügt bezeichnet K. Meyer: 195 das letzte a von ‘fuama’, 249 das zweite i von ‘diaid’, 261 das a von ‘imachuairt’, 287 das a von dilu*m*ain.

Die Partikel ‘dī’ (Zeile 13, 30, 162, 296) scheint nicht zur Ruhe kommen zu können. Thurneysen hat in seiner trefflichen Abhandlung „L’Accentuation de l’ancien verbe irlandais“, Rev. Celt VI p. 150, not. 2, behauptet, dass nicht dino, sondern didiu zu ergänzen sei. Andererseits theilt mir K. Meyer mit, dass er diese Partikel im Edinburger Ms. XL mehrmals ‘dīo’ geschrieben gefunden hat: p. 70 ‘Bai dīo Laogaire Buadach hi fus ind adaig sin. . . . Tig dīo iarnamarac 7 fonaisg ar Conall . . . Tic dīo an .IV. hadaig’ (Cennach ind Ruanado).

Berichtigungen.

p. 134, l. 6 zu lesen: Pret. 3d pl. 1740.
" " l. 8 " " 'no-d-bia' for 'no-t-bia', tibi erit.
" 136, l. 19 " " passive, statt deponential.
" 139, l. 15 zu streichen: 1784.
" " l. 20 die Etymologie zu streichen.
" 140, l. 15 die Etymologie zu streichen, „the British reflex of Ir. martad seems W. 'brathu'".

Zu den Glossen: 64. 'fuirsire' wird von Stokes auf 'for-sére' reduciert, als wörtliche Uebersetzung von „para-situs", das es SG. 49b glossiert; 'sére' Speise ist in der Composition, wo hier der Ton auf dem ersten Element ruht, verkürzt worden, s. meine Gramm. § 77. — Auch meine Erklärung von 'focoemallag-sa' Gl. 2 befriedigt mich nicht.



y/m
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